

شرح رياض الصالحين

EXPLANATION OF
**RIYADUS-
SALIHEEN**

VOLUME 4

EMINENT
SHEIKH MUHAMMAD BIN SALIH
AL-UTHAYMEEN



DARUSSALAM



شَرْحُ رِيَاضِ الصَّالِحِينَ

Sharh
Riyaad as-Saaliheen

By
Sheikh Muhammad bin Salih al-Uthaymeen

Volume 4





*In the Name of Allah,
the Most Gracious, the Most Merciful*



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Commentary on

Riyaad As-Saaliheen



By

The Eminent Shaykh
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(may Allah shower blessings on him)

Volume 4

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Contents

Chapter 81: prohibition of asking for leadership and preference for avoiding leadership except it becomes incumbent or necessary.....	27
Hadeeth 674	27
Commentary	27
Hadeeth 675	32
Hadeeth 676	32
Hadeeth 677	32
Commentary	33
Chapter 82: encouraging the ruler and judge and others among those in authority to appoint pious aides and warning them against evil associates and taking from such persons	36
Hadeeth 678	36
Hadeeth 679	36
Commentary	37
Chapter 83: prohibition of appointing whoever asks for leadership or judgeship or any other position of authority or eagerly seeks it indirectly	42
Hadeeth 680	42
Commentary	42
Book of manners	45
Chapter 84: bashfulness: virtues and encouragement towards it.....	45
Hadeeth 681	45
Hadeeth 682	45
Commentary	45
Hadeeth 683	47
Commentary	48
Hadeeth 684	53

Commentary	53
Chapter 85: on guarding secrets	56
Hadeeth 685	56
Commentary	56
Hadeeth 688	60
Commentary	60
Chapter 86: fulfilling covenants and keeping promises	63
Commentary	63
Hadeeth 689	65
Hadeeth 690	66
Hadeeth 691	66
Commentary	67
Chapter 87: continuing upon goods deeds one became used to	72
Hadeeth 692	72
Commentary	73
Chapter 88: excellence of good words and meeting people cheerfully	76
Hadeeth 693:	76
Hadeeth 694:	77
Hadeeth 695:	77
Commentary:	77
Chapter 89: excellence of clarity of discourse and repitition when statements would only be so understood	79
Hadeeth 696	79
Hadeeth 697	80
Commentary	80
Chapter 90: listening to unprohibited speech of a seatmate, and the scholar or preacher asking his audience to be quiet	82
Hadeeth 698	82
Commentary	83
Chapter 91: chapter on admonition and being balanced in it	85

Hadeeth 699	85
Commentary.....	86
Hadeeth 700	93
Hadeeth 701	93
Commentary.....	94
Chapter 92: dignity and calmness	102
Hadeeth 703	102
Commentary.....	102
Chapter 93: walking sedately to prayer and learning places and other acts of worship	105
Hadeeth 704	105
Hadeeth 705	106
Commentary.....	106
Chapter 94: honoring the guest.....	112
Commentary	112
Hadeeth 706	118
Hadeeth 707	119
Commentary:.....	119
Chapter 95: encouragement to give good news and felicitations....	123
Commentary:.....	123
Hadeeth 708	128
Hadeeth 709	128
Commentary:.....	131
Hadeeth 710	139
Commentary.....	141
Hadeeth 711	144
Commentary.....	146
Chapter 96: bidding farewell to ones companion and advising him before he departs for a journey and so on, and praying for and requesting supplications from him	151
Hadeeth 712	151
Commentary.....	152

Hadeeth 713	155
Commentary	156
Hadeeth 714	161
Hadeeth 715	161
Hadeeth 716	162
Hadeeth 717	162
Commentary:.....	163
Chapter 97: asking allah for guidance and consulting people.....	166
Hadeeth 718	166
Commentary	167
Chapter 98: encouragement to attend the 'eid prayers, visit the sick, go for the hajj, battles, funerals and the like through a route and return through another to increase the places worship took place	172
Hadeeth 719	172
Hadeeth 720	172
Commentary	173
Chapter 99: encouragement towards preferring to do noble things using the right	176
Commentary:.....	176
Hadeeth 721	183
Hadeeth 722	183
Commentary:	183
Hadeeth 723	185
Hadeeth 724	185
Hadeeth 725	186
Hadeeth 726	186
Hadeeth 727	186
Commentary:.....	187
Book about the manners of eating	190
Chapter 100: mentioning allah's name at the beginning and giving thanks at the end	190
Hadeeth 728:	190

Hadeeth 729:	190
Commentary:	191
Hadeeth 730	193
Commentary:	193
Hadeeth 731	195
Commentary	196
Hadeeth 732	199
Hadeeth 733	199
Hadeeth 734	200
Hadeeth 735	200
Commentary	201
Chapter 101: not criticising food, and the desirability of praising it	203
Hadeeth 736:	203
Hadeeth 737	203
Commentary:	204
Chapter 102: what the individual should say when served food in a feast while fasting and not intending to break the fast	205
Hadeeth 738:	205
Commentary:	206
Chapter 103: what the invited person should say if accompanied by another to the invitation	208
Hadeeth 739:	208
Commentary:	208
Chapter 104: chapter on eating what is near him and correcting whoever ate wrongly	210
Hadeeth 740	210
Hadeeth 741	211
Commentary:	211
Chapter 105: concerning prohibition of taking two connected dates and the likes while eating in a congregation except after their permission	216
Hadeeth 742:	216

Chapter 106: what the one who eats but does not fill should say and do	217
Hadeeth 743	217
Commentary:.....	217
Chapter 107: the order to eat from the sides of the dish and the prohibition of eating from its middle	219
Hadeeth 744	219
Hadeeth 745	219
Chapter 108: undesirability of eating while reclining	222
Hadeeth 746	222
Hadeeth 747	223
Commentary	223
Chapter 109: encouragement to eat with three fingers, lick them, and avoiding to clean them before licking them, and the encouragement to take every bit in the dish and pick up and eat any piece that falls off, and the allowance of rubbing the fingers on the arm and feet after licking them	224
Hadeeth 748	224
Hadeeth 749	225
Hadeeth 750	225
Hadeeth 751	225
Hadeeth 752	226
Hadeeth 753	227
Hadeeth 754	227
Commentary	228
Chapter 111: manners of drinking and encouragement to hold back from the vessel thrice, and dislike for breathing into the vessel, and preference for passing the vessel through the right after the first person drinks	232
Hadeeth 757	232
Hadeeth 758	232
Hadeeth 759	233
Hadeeth 760	233

Hadeeth 761	233
Commentary	234
Chapter 112: dislike for drinking directly from the waterskin and the like, and clarification that the disallowance is of dislike and not prohibition	238
Hadeeth 762	238
Hadeeth 763	238
Hadeeth 764	239
Commentary	239
Chapter 113: dislike for breathing into a drink.....	240
Hadeeth 765	240
Hadeeth 766	241
Commentary	241
Chapter 114: permissibility of drinking while standing and explanation that the most perfect and noble is to drink sitting	243
Hadeeth 767:	243
Hadeeth 768	243
Hadeeth 769	244
Hadeeth 770	244
Hadeeth 771	244
Hadeeth 772	245
Commentary	245
Chapter 115: encouragement that the person serving the drink should take last	250
Hadeeth 773	250
Commentary	250
Chapter 116: permissibility of drinking from all kinds of clean containers apart from gold and silver, and the permissibility of drinking directly from the river without using a container or the hand, and the prohibition of drinking, eating, purifying and other forms of use from a container made of gold or silver	252
Hadeeth 774:	252
Hadeeth 775:	253

Hadeeth 776:	253
Hadeeth 777	254
Hadeeth 778	254
Commentary	254
The book of dressing.....	258
Chapter 117: excellence of the white garment, and the permissibility of wearing red, yellow, black, and the permissibility of using the colours with cotton or linen or hairy or wool and other materials except silk	258
Commentary:	258
Commentary:	262
Hadeeth 779	262
Hadeeth 780	263
Hadeeth 781	263
Commentary	263
Hadeeth 782	266
Hadeeth 783	266
Hadeeth 784	267
Commentary	267
Hadeeth 785	269
Hadeeth 786	269
Hadeeth 787	270
Hadeeth 788	270
Commentary:	271
Chapter 118: encouragement to wear the qamees	276
Hadeeth 789	276
Chapter 119: the look of the qamees, the sleeves, the loincloths, the turbans, and the prohibition of having any of that draw below the ankles out of pride, and its dislike if not due to pride	276
Hadeeth 790	276
Hadeeth 791	277
Hadeeth 792	277
Hadeeth 793	277

Hadeeth 794	278
Commentary:.....	278
Hadeeth 796	283
Commentary	284
Hadeeth 797	292
Commentary	292
Hadeeth 798	295
Commentary	296
Hadeeth 799	303
Hadeeth 800	303
Hadeeth 801	304
Commentary	305
Chapter 120	307
Hadeeth 802	307
CHAPTER 121	307
Hadeeth 803	307
Commentary	308
Chapter 122	310
Hadeeth 804	310
Hadeeth 805	310
Hadeeth 806	310
Hadeeth 807	311
Hadeeth 808	311
Hadeeth 809	311
Commentary	312
Chapter 123	314
Hadeeth 810	314
Chapter 123	314
Hadeeth 811	314
Hadeeth 812	315
Chapter 125	315
Hadeeth 813	315

Commentary	316
The book of etiquettes of sleeping	319
Chapter 127	319
Hadeeth 814	319
Hadeeth 815	320
Hadeeth 816	325
Hadeeth 817	325
Commentary	326
Hadeeth 818	330
Hadeeth 819	330
Commentary	330
Chapter 128	332
Hadeeth 820	332
Hadeeth 821	332
Hadeeth 822	333
Hadeeth 823	333
Hadeeth 824	334
Commentary	334
Chapter 129: chapter on etiquettes of attending gatherings and sitting with companions.	335
Hadeeth 825	335
Hadeeth 826	336
Commentary	336
Hadeeth 827	338
Hadeeth 828	339
Commentary	339
Hadeeth 829	342
Hadeeth 830	342
Hadeeth 831	342
Hadeeth 832	343
Commentary	343
Hadeeth 833	345

Commentary	345
Hadeeth 834	346
Commentary	348
Hadeeth 835	352
Hadeeth 836	352
Hadeeth 837	353
Commentary	353
Chapter 130	355
Hadeeth 838	355
Hadeeth 839	355
Hadeeth 840	355
Hadeeth 841	356
Commentary	357
Hadeeth 842	360
Hadeeth 843	360
Hadeeth 844	360
Commentary	361
Book of greetings.....	364
Chapter 131: excellence of promoting greetings.....	364
Commentary	364
Hadeeth 845	372
Commentary	372
Hadeeth 846	374
Commentary	375
Hadeeth 847	378
Hadeeth 848	378
Hadeeth 849	379
Hadeeth 850	379
Commentary	380
Chapter 132: words to be used for offering greetings	382
Hadeeth 851	382
Hadeeth 852	383

Hadeeth 853	383
Commentary	384
Hadeeth 854	387
Hadeeth 855	388
Hadeeth 856	388
Commentary	389
Chapter 133: etiquettes of offering greetings.....	391
Hadeeth 857	391
Hadeeth 858	392
Commentary	392
Chapter 134: etiquettes of greeting the acquaintance repeatedly ..	394
Hadeeth 859	394
Hadeeth 860	394
Chapter 135: excellence of greeting at the time of entry into the house.....	395
Hadeeth 861	395
Commentary	395
Chapter 136: greeting the children	398
Hadeeth 862	398
Chapter 137: greeting one's wife and other women	398
Hadeeth 863	398
Hadeeth 865	399
Commentary	399
Chapter 138: greeting the non-muslims and the prohibition of taking an initiative.....	401
Hadeeth 866	401
Hadeeth 867	402
Hadeeth 868	402
Commentary	402
Chapter 139: excellence of greeting on arrival and departure	409
Hadeeth 869	409

Commentary	409
Chapter 140: seeking permission to enter (somebody's house) and manners relating to it.....	411
Hadeeth 870	411
Hadeeth 871	411
Hadeeth 872	412
Hadeeth 873	412
Commentary	413
Chapter 142: saying ' <i>al-hamdu lillah</i> ' on sneezing, its reply and manners relating to sneezing and yawning.....	417
Hadeeth 878	417
Hadeeth 879	418
Hadeeth 880	418
Hadeeth 881	418
Commentary	419
Hadeeth 883	423
Hadeeth 884	424
Chapter 143: excellence of hand shaking at the time of meeting....	425
Hadeeth 885	425
Hadeeth 886	426
Hadeeth 887	426
Hadeeth 888	426
Commentary	427
Hadeeth 889	429
Hadeeth 890	429
Hadeeth 891	429
Hadeeth 892	430
Commentary	430
Hadeeth 893	435
Commentary	436
Hadeeth 894	438
Commentary	439

Hadeeth 895	441
Commentary	441
Hadeeth 896	443
Commentary	444
Hadeeth 897	447
Hadeeth 898	447
Commentary	447
Hadeeth 899	449
Hadeeth 900	449
Commentary	450
Allah alone grants success.....	454
Chapter 145: supplication for the sick.....	454
Hadeeth 901	454
Hadeeth 902	455
Commentary	455
Hadeeth 904	458
Hadeeth 905	458
Hadeeth 906	459
Hadeeth 907	461
Commentary	461
Hadeeth 908	462
Commentary	463
Hadeeth 909	465
Commentary	466
Chapter 146: recommendation of inquiring the family members of the patient about his condition.....	467
Hadeeth 910	467
Commentary	467
Chapter 147: supplication when one is disappointed about his life	469
Hadeeth 911	469
Hadeeth 912	469
Commentary	470

Chapter 148: instructing the patient's family to be kind to him – consoling the patient and showing kindness to one facing death sentence.....	473
Hadeeth 913	473
Commentary.....	473
Chapter 149: permissibility of expressing feeling of agony in serious illness.....	475
Hadeeth 914	475
Hadeeth 915	476
Hadeeth 916	476
Commentary.....	476
Chapter 150: helping a dying person to pronounce 'La ilaha illa Allah'.....	481
Hadeeth 917	481
Hadeeth 918	481
Commentary.....	481
Chapter 151: what to say soon after a person's death	485
Hadeeth 919	485
Commentary.....	486
Chapter 152: good words to be uttered before a dying person and his family.....	489
Hadeeth 920	489
Hadeeth 921	490
Hadeeth 922	490
Hadeeth 923	491
Hadeeth 924	491
Commentary	492
Chapter 153: the ruling of crying and wailing over a dead person	494
Hadeeth 925	494
Commentary.....	495
Hadeeth 926	496
Hadeeth 927	497
Commentary.....	497

Chapter 154: prohibition of disclosing the physical defects of the deceased	500
Hadeeth 928	500
Chapter 155: participation in funeral prayer and procession and the dislike of women participating in the funeral procession.....	502
Hadeeth 929	502
Hadeeth 930	503
Hadeeth 931	503
Commentary	503
Chapter 156: excellence of participating in funeral prayers in large numbers and formation of three rows or more.....	506
Hadeeth 932	506
Hadeeth 933	507
Hadeeth 934	507
Commentary	508
Chapter 157: supplications in funeral prayers.....	509
Hadeeth 935	509
Commentary	510
Hadeeth 936	514
Hadeeth 937	515
Commentary	515
Chapter 158: haste in burial.....	517
Hadeeth 941	517
Hadeeth 942	517
Commentary	518
Chapter 159: about speedy repayment of the debts of a deceased person and preparation of burial	521
Hadeeth 943	521
Hadeeth 944	522
Commentary	522
Chapter 160: admonition beside the grave	524
Hadeeth 945	524

Commentary.....	525
Chapter 161: supplication for the deceased after his burial	530
Hadeeth 946	530
Hadeeth 947	530
Commentary.....	531
Chapter 162: charity on behalf of the deceased and praying for him	532
Hadeeth 948	532
Hadeeth 949	533
Commentary.....	533
Chapter 163: praising the deceased.....	537
Hadeeth 950	537
Hadeeth 951	538
Commentary	539
Chapter 164: superiority of one who is bereaved of his infants	542
Hadeeth 952	542
Hadeeth 953	543
Hadeeth 954	543
Commentary	544
Chapter 165: weeping while passing by the graves of the infidels..	545
Hadeeth 955	545
Commentary	546
The book of etiquettes of travelling	547
Chapter 166: the desirability of setting on a journey on thursday in the early part of the day	547
Hadeeth 956	547
Hadeeth 957	548
Commentary	548
Chapter 167: the desirability of undertaking a journey in a group and appointing a leader	550
Hadeeth 958	550
Hadeeth 959	551

Hadeeth 960	551
Hadeeth 961	552
Commentary	552
Chapter 168: etiquette of staying, riding, encamping at night and sleeping during the journey and other matters relating to the journey	554
Hadeeth 962	554
Hadeeth 963	554
Commentary	555
Hadeeth 964	556
Hadeeth 965	557
Hadeeth 966	557
Hadeeth 967	558
Hadeeth 968	558
Commentary	559
Chapter 169: helping a companion	561
Hadeeth 969	561
Hadeeth 970	562
Hadeeth 971	562
Commentary	563
Chapter 170: supplication at the time of riding	564
Hadeeth 972	564
Commentary	565
Hadeeth 973	570
Hadeeth 974	571
Commentary	572
Chapter 171: glorification of allah by a traveler while ascending and descending.....	574
Hadeeth 975	574
Hadeeth 976	574
Commentary	574
Hadeeth 979	575

Commentary	576
Chapter 172: desirability of supplications during the journey	579
Hadeeth 980	579
Chapter 173: supplication if one fears (harm)	580
Hadeeth 981	580
Commentary	580
Chapter 174: supplication on alighting at a halt	582
Hadeeth 982	582
Hadeeth 983	583
Chapter 175: desirability of returning home soon after the accomplishment of a task	585
Hadeeth 984	585
Commentary	586
Chapter 176: desirability of returning home by day	587
Hadeeth 985	587
Hadeeth 986	587
Chapter 177: supplication at the time of returning home and on seeing one's hometown	588
Hadeeth 987	588
Chapter 178: desirability of entering the mosque near one's home upon returning from a journey for offering two <i>rakah</i> prayer	588
Hadeeth 988	588
Commentary	589
Chapter 179: prohibiting a woman from travelling alone	590
Hadeeth 989	590
Hadeeth 990	591
Commentary	591
Book 8: book of virtues.....	594
Chapter 180: the excellency of reciting the qur'an	594
Commentary	594
Hadeeth 991	600
Hadeeth 992	600

Commentary	601
Hadeeth 993	603
Hadeeth 994	603
Commentary	604
Hadeeth 995	607
Commentary	608
Hadeeth 996	610
Commentary	610
Hadeeth 997	612
Commentary	613
Hadeeth 998	615
Commentary	616
Hadeeth 999	620
Hadeeth 1000	620
Commentary	620
Chapter 181: warning against forgetting the qur'an	621
Hadeeth 1001	621
Hadeeth 1002	622
Commentary	622
Chapter 182: the merit of recitation of the qur'an in a pleasant voice	623
Hadeeth 1003	623
Hadeeth 1004	624
Commentary	624
Hadeeth 1005	627
Hadeeth 1006	627
Hadeeth 1007	628
Commentary	628
Chapter 183: inducement towards the recitation of some special verses and <i>surah</i> of the noble qur'an	633
Hadeeth 1008	633
Commentary	634

Hadeeth 1009	635
Hadeeth 1010	636
Commentary	636
Hadeeth 1011	640
Hadeeth 1012	641
Hadeeth 1013	641
Hadeeth 1014	641
Hadeeth 1015	642
Hadeeth 1016	642
Commentary	643
Hadeeth 1017	646
Hadeeth 1018	647
Commentary	647
Hadeeth 1019	652
Commentary	654
Hadeeth 1020	666
Commentary	666
Chapter 184: desirability of assembling for the recitation of the noble qur'an.....	669
Hadeeth 1021	669
Hadeeth 1022	671

Chapter 81: prohibition of asking for leadership and preference for avoiding leadership except it becomes incumbent or necessary

Hadeeth 674

وَعَنْ أَبِي سَعِيدٍ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: يَا عَبْدَ الرَّحْمَنِ بْنَ سَمُرَةَ: لَا تَسْأَلِ الْإِمَارَةَ. فَإِنَّكَ إِنْ أُعْطِيتَهَا عَنْ غَيْرِ مَسْأَلَةٍ أُعِنْتَ عَلَيْهَا، وَإِنْ أُعْطِيتَهَا عَنْ مَسْأَلَةٍ وَكَلْتَ إِلَيْهَا، وَإِذَا حَلَفْتَ عَلَى يَمِينٍ، فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا، فَأَتِ الَّذِي هُوَ خَيْرٌ، وَكَفِّرْ عَنْ يَمِينِكَ». متفقٌ عليه .

'Abdur-Rahman bin Samurah ؓ reported: The Messenger of Allah ﷺ said to me, "Do not ask for position of authority. If you are granted this position without asking for it, you will be helped (by Allah) in discharging its responsibilities; but if you are given it as a result of your request, you will be left alone as its captive. If you take an oath to do something and then find a better alternative, you should adopt the latter and expiate for your oath." [Al-Bukhari and Muslim]

Commentary

The author – may Allah shower blessings on him – said in his book, *Riyaad as-Saaliheen*, "Chapter on Prohibition of Asking for Leadership and Preference for Avoiding Leadership except It Becomes

Incumbent or Necessary.”

Imaarah (as it occurs in the Arabic text) refers to assumption of leadership over people and control over them; and it has the major and minor categories:

The Major: in which the leadership is general over the entire Muslims such as the leadership of Aboo Bakr As-Sideeq - may Allah be pleased with him -, the caliph after Allah’s Messenger ﷺ. Likewise the leadership of *Ameer al-Mumineen* (i.e., the Leader of the Believers), Umar bin Al- Khattab, Uthman bin Affan, Ali bin Abi Talib and others amongst the Caliphs. These were general leaderships and authorities.

The Restricted Authority, lesser than the first: the leadership would be over an area covering cities and towns, or even lesser, like those of a single town or city.

In both categories, it is forbidden for the individual to seek to be ruler as it shall soon be mentioned in the in the hadeeth of Abdur-Rahman bin Samurah - may Allah be pleased with him.

Thereafter, the author commenced this Chapter with Allah’s saying:

﴿ تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ

لِلْمُتَّقِينَ ﴿٨٣﴾

“That home of the Hereafter (that is, Paradise), We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes; and the good end is for the *Muttaqun* (pious and righteous person).”

“That home of the Hereafter,” that is, the Paradise;

﴿ تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ

لِلْمُتَّقِينَ ﴿٨٣﴾

“... We shall assign to those who rebel not against the truth with pride and oppression in the land...”

The intentions of the individual seeking power may be to dominate the people and enslave them, to command and forbid them, such that his intentions would be evil. Consequently, he would not gain any share in the hereafter; and as such, seeking for power was prohibited.

His statement: “...*nor do mischief by committing crime*” that is, mischief in the land, such as highway robbery, stealing peoples’ wealth, violating their honor among other forms of mischief.

“...and the good end is for the Muttaqun (pious and righteous persons)”

The pious will succeed in the end. The good end either manifests in this world or in the Hereafter. The pious are those who will have the good end whether in this world or the Hereafter, or both in this world and the Hereafter.

Then the author – may Allah shower blessings on him – mentioned the hadeeth of Abdur-Rahman bin Samurah that the Messenger of Allah ﷺ said to him: “O Abdur-Rahman bin Samrah”; He called him by his name and the name of his father in order that he may pay attention to what will be conveyed to him since the matter was not a trivial one. “Never request for position of authority” that is, never seek to become a leader.

“If you are given due to a request”, meaning, because you asked for it, “you will be left to it, but if it is given to you without request, you shall be helped upon it.” And Allah is the Helper – the Mighty and Sublime.

So, if you are given because you requested for it, Allah will leave you to it and abandon you – and the refuge is with Allah. You will fail in it; you will neither succeed nor prosper. But if you were made the ruler without you asking for it; the people rather chose you and requested for you, then Allah - the Exalted - will assist you upon it. That is to say, accept it then and take it up.

This is similar to wealth, the Messenger ﷺ told Umar that, “Whatever comes to you of this wealth without you craving or asking for it, take it. Whatever does not (come to you) do not make

your soul keep longing.”⁽¹⁾

Consequently, it is necessary for the individual upon correct guidance not to request anything of office; if he is given without him requesting, then that is the best, he should accept it. But that he seeks and presses for it, it is feared that such an individual may fall within the statement of Allah’s Messenger ﷺ that: “Whatever comes to you of this wealth without you craving or asking for it, accept it. Whatever does not (come to you) do not make your soul keep longing.”

Cautiousness and due precaution necessitate that the individual should not seek any office or appointment and the likes. But if you are given, accept it. But if you are not given, the best, most cautious and righteous is that you do not seek it. The entirety of this world is really nothing; that Allah grants you sufficient provision, devoid of trials, is better for you than tremendous wealth with which you are put to trial. We beseech Allah for wellbeing.

“Never request for position of authority; because if you are given without you asking, you will be left to it, and if are given without your requesting for it, you shall be assisted upon it. Whenever you make an oath and then find other than it better than it, you should expiate for your oath and take to the better option.”

That is, if you vow not to do a thing and it later became clear to you that it is best to do it, you should rather expiate for your oath and do it. Likewise, if you made a vow to do something, and then it became known to you that it is rather better to leave it, then do leave it and expiate for your oath.

The Prophet ﷺ told him this because, if the individual is a ruler and he makes an oath to do something, sometimes the pride of leadership tricks him into refusing to change his decision. However, it is necessary that – even if he is a leader –, when a person makes an oath regarding a thing and then finds that it is better to leave it, he

1 Reported by Al-Bukhaari, Book of Rulings, Chapter on the Provision of the Rulers and those Employed to Manage It; no. (7163), and Muslim, Book of Zakaah, Chapter on the Permissibility of Accepting What is Given Without Request; no. (1045).

should rather leave it. Similarly, if he vows to do something and later discovers that it is better to do it, then he should do it. This applies to the leader and any other person.

Whenever you make an oath regarding a thing and then find that other than it is better, you should rather expiate for the oath and do the best thing. For example, a man swears not to visit his relative due to some disagreement that arouse between them, and he said, “(I swear) by Allah! I will never visit him!” This is an oath to sever the ties of kinship, whereas joining the ties of kinship is better than severing it. So we say: It becomes obligatory on you to expiate for your oath and visit your relative, because this is part of connecting family ties and it is mandatory.

Another example: A man vowed never to talk to his Muslim brother – i.e., he made an oath to boycott his brother -; we say: that is an error, you should rather expiate for your oath and talk to him. Similarly, for whatever the individual would have made an oath, if other than it becomes known to be better, you atone for your oath and carry out the better alternative. This is a principle that applies to all forms of oaths.

However, the appropriate thing is for an individual not to be hasty in making oaths; many hastily vow or express divorce and so on, and then begin to regret (their actions). We say: Do not hurry; do not rush. If you are firmly resolved upon something, do it or leave it without having to vow and pronounce divorce. If you are afflicted with regularly making oaths, then connect the oath with the statement that, “*Inshaa Allah* (If Allah wills)” because when you make an oath and say, “*Inshaa Allah* (If Allah wills)” then you are free; even if you violate the purpose of the oath, there is no harm.

So if you say – (for instance), “(I swear) By Allah - *Inshaa Allah* (If Allah wills) - I will not do this thing” and then you end up doing it, there is nothing upon you, because whoever connects “*Inshaa Allah* (Allah willing)” to his oath, there is no sin upon him.

Allah alone grants success.

Hadeeth 675

وَعَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا أَبَا ذَرٍّ! إِنِّي أَرَاكَ ضَعِيفًا، وَإِنِّي أُحِبُّ لَكَ مَا أُحِبُّ لِنَفْسِي، لَا تَأْمُرَنَّ عَلَى اثْنَيْنِ وَلَا تَوَلَّيَنَّ مَالَ يَتِيمٍ». رَوَاهُ مُسْلِمٌ.

Abu Dharr ؓ reported: Messenger of Allah ﷺ said to me, "O Abu Dharr, I see that you are weak and I like for you what I like for myself. Do not rule over (even) two persons, and do not manage an orphan's property." [Muslim]

Hadeeth 676

وَعَنْهُ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ أَلَا تَسْتَعْمِلُنِي؟ فَضَرَبَ بِيَدِهِ عَلَى مَنْكِبِي ثُمَّ قَالَ: «يَا أَبَا ذَرٍّ! إِنَّكَ ضَعِيفٌ، وَإِنَّهَا أَمَانَةٌ، وَإِنَّهَا يَوْمَ الْقِيَامَةِ خِزْيٌ وَنَدَامَةٌ، إِلَّا مَنْ أَخَذَهَا بِحَقِّهَا، وَأَدَّى الَّذِي عَلَيْهِ فِيهَا». رَوَاهُ مُسْلِمٌ.

Abu Dharr ؓ reported: I said to Messenger of Allah ﷺ: "Why do you not appoint me to an (official) position?" He (ﷺ) patted me on the shoulder with his hand and said, "O Abu Dharr, you are a weak man and it is a trust and it will be a cause of disgrace and remorse on the Day of Resurrection except for the one who takes it up with a full sense of responsibility and fulfills what is entrusted to him (discharges its obligations efficiently)." [Muslim]

Hadeeth 677

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:

«إِنَّكُمْ سَتَحْرُصُونَ عَلَى الْإِمَارَةِ، وَسَتَكُونُ نَدَامَةً يَوْمَ
الْقِيَامَةِ». رَوَاهُ الْبُخَارِيُّ .

Abu Hurairah ؓ reported: Messenger of Allah ﷺ said, “You will covet for getting a position of authority, but remember that it will be a cause of humiliation and remorse on the Day of Resurrection.” [Al-Bukhari]

Commentary

The great scholar of hadeeth, An-Nawawee – may Allah shower blessings on him –, said in his Book, *Riyaad as-Saaliheen*, under the Chapter on Prohibition of Asking for Leadership among what he reported on the authority of Aboo Dharr - may Allah be pleased with him – that the Prophet ﷺ told Aboo Dharr - may Allah be pleased with him – that, “You are a weak person, and I love for you what I love for myself: Never assume authority over two persons or take responsibility over the wealth of an orphan.” These are four expressions with which the Messenger ﷺ explained what he enunciated to Aboo Dharr:

The first: He said to him, “You are a weak person.” This is a frank statement in front of a person which will undoubtedly be heavy upon the heart. It would disturb you that a personality like the Prophet ﷺ would tell you that, “You are a weak person.” But being honest requires that; that one unequivocally tells a person about a trait he has; if it is of strength, he is told, and if weak, he is equally told.

Such is sincere advice, “You are a weak person”; there is no blaming a person if he says to an individual – for instance – that, “You have such-and-such trait”, by way of giving sincere advice and not from the aspects of insult or condemnation. The Prophet ﷺ said, “You are a weak person.”

The second: He ﷺ said, “And I love for you what I love for myself”:

This is out of sound character of the Prophet ﷺ, considering the fact that the first expression contained some element of blemish. So he said, "...and I love for you what I love for myself" meaning that, I have not said that to you, except because I love for you, what I love for myself.

The Third: "Never assume authority over two persons": that is, do not be a leader over two persons, and with a greater reason, over more. It means that the Prophet ﷺ prohibited him being a leader since leadership requires being strong and honest. The strong person with authority and decisive statements; when says a thing he implements it. He would not be a weakling before the people, because once the people tame a person, he loses every honour before them; even the worst ones would harass him making him become insignificant.

But if he is strong and decisive regarding Allah's Rights, not exceeding the limits of Allah – the Mighty and Sublime -, and not be failing regarding the authority Allah has placed in his charge, such is the true leader.

The fourth: "and do not take responsibility over the wealth of an orphan." The orphan is the one whose father passed away before such a child attained puberty. The Messenger ﷺ forbade him to take charge of the wealth of the orphan considering the fact that the orphan's wealth requires diligence and attention.

﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا

وَسَيَصْلَوْنَ سَعِيرًا ﴿١٠﴾﴾

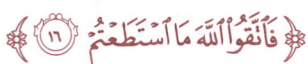
"Verily, those who unjustly eat up the property of orphans, they eat up only a fire into their belies, and they will be burnt in the blazing fire." (an-Nisaa: 10)

Aboo Dharr is weak, he would not be able to pay due attention to this wealth, consequently, he advised him, "and do not take responsibility over the wealth of the orphan": that is to say, do not be an administrator over it; leave it to others.

This hadeeth contains evidence that among the conditions for

(appointing an individual to the post of leadership) is that he should be strong and trustworthy considering the point that the Messenger ﷺ said, “It is a trust.” When the individual is strong and trustworthy, these are the characteristics that deserve (consideration while choosing) a leader. But if he is strong but not trustworthy, or trustworthy and not strong, or both weak and not trustworthy, these three categories are not worthy of being leaders.

However, we should understand that issues become restricted by necessities; if we would only find a weak or a leader that is not trustworthy; no one could be found around bearing the full attributes, then the closest ones should be appointed. The affairs should not be left without the ruling authority, because the people necessarily need a leader. They pressingly need a judge; they need a person to direct their affairs. If it is possible to find a person who fits the description, that is the mandatory thing; otherwise, the person with the closest quality should be appointed, and then those after him, based on the statement of Allah, the Exalted:



“So keep your duty to Allah and fear Him as much as you can...”
(At-Tagaabun: 16)

The views differ about when we have two men: one of them, trustworthy but weak while the second is strong but not trustworthy; they are both deficient. But in matters of appointments, preference should be given to the strong, even though he may be some weak in terms of trust since the strong (but not trustworthy) may become trustworthy. But the weak, innately weak; such intrinsic dispositions do not change.

Therefore, we should appoint the strong (but not trustworthy) since that is more beneficial to the people. People need a person in authority and power; but if the power becomes absent especially in addition to some weakness in the person's religion, the affairs will be ruined!

Allah alone grants success.

Chapter 82: encouraging the ruler and judge and others among those in authority to appoint pious aides and warning them against evil associates and taking from such persons

Hadeeth 678

عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا بَعَثَ اللَّهُ مِنْ نَبِيٍّ، وَلَا اسْتَخْلَفَ مِنْ خَلِيفَةٍ إِلَّا كَانَتْ لَهُ بَطَانَتَانِ: بَطَانَةٌ تَأْمُرُهُ بِالْمَعْرُوفِ وَتَحْضُرُهُ عَلَيْهِ، وَبَطَانَةٌ تَأْمُرُهُ بِالشَّرِّ وَتَحْضُرُهُ عَلَيْهِ، وَالْمَعْصُومُ مَنْ عَصَمَ اللَّهُ». رَوَاهُ الْبُخَارِيُّ .

Abu Sa'id and Abu Hurairah رضي الله عنهما reported: Messenger of Allah ﷺ said, "Allah neither raised up any Prophet nor did He authorize any person with ruling power but for whom there were two types of entourage: one enjoins upon him to do good and incites him to carry it out, and the other enjoins evil and goads him; and the protected (from the bad entourage) is the one whom Allah protects." [Al-Bukhari]

Hadeeth 679

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَرَادَ اللَّهُ بِالْأَمِيرِ خَيْرًا، جَعَلَ لَهُ وَزِيرَ صَدِّقٍ، إِنْ نَسِيَ ذِكْرَهُ، وَإِنْ

ذَكَرَ أَعَانَهُ، وَإِذَا أَرَادَ بِهِ غَيْرَ ذَلِكَ جَعَلَ لَهُ وَزِيرَ سُوءٍ، إِنْ نَسِيَ
لَمْ يُذَكِّرْهُ، وَإِنْ ذَكَرَ لَمْ يُعِنْهُ». رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ جَيِّدٍ عَلَى
شَرِّطِ مُسْلِمٍ.

'Aishah ؓ reported: Messenger of Allah ﷺ said, "When Allah desires good for a ruler, He appoints for him a sincere adviser who will remind him if he forgets and helps him if he remembers. When Allah wishes for him the contrary, He appoints for him a bad adviser who will not remind him if he forgets, nor will he help him if he remembers." [Abu Dawud with a good chain of narrators]

Commentary

The author , the great scholar of hadeeth, An-Nawawee – may Allah shower blessings on him – said, “Chapter on Encouraging the Ruler and Judge and Others Among Those in Authority to Appoint Pious Aides and Cautioning Them Against Evil Associates and Taking From Such Persons.

The author then mentioned the statement of Allah, the Exalted:

﴿الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ﴾ (١٧)

“Friends on that Day will be foes one to another except Al-Muttaqun (pious).”

Al-Akhillaa (as it occurs in the Arabic text), is the plural of the word, *Khaleel*; and the *Khaleel* is a person who loves you and you greatly love too such that the love permeates into the entire body. Regarding that, the poet said:

You have permeated me in the manner the soul does

For this, the *Khaleel* is called *Khaleel*

When the intimacy is sincere and strong, that is the highest level

of love called, *Al-Khullah* (firm friendship), and as such, Allah chose Ibraaheem as a *Khaleel* and selected Muhammad ﷺ as a *Khaleel* as well. And we know not that He – the Exalted – took any *Khaleel* among His creatures aside from these two: Ibraaheem and Muhammad – may Allah’s peace and blessings be upon them both.

Consequently, we say: Whoever says: “Ibraaheem is Allah’s *Khaleel*, Moosa is the *Kaleem* of Allah (the one to whom Allah spoke) and Muhammad is only a *Habeeb* (beloved) of Allah” has failed to uphold the rights of Muhammad ﷺ; and why? Because if he considers him just a *Habeeb* of Allah, he has inadequately described his status; and He – ﷺ – is on a higher rank than that of the *Habeeb*; and Allah loves the believers, the *Muqsiteen* (i.e., just ones), the *Muttaqeen* (pious). Allah’s *Mahabbah* (loving) is more encompassing whereas the *Khullah* (being Allah’s firm friend) is not attained by just anyone.

So the poor and ignorant people say, “Muhammad is the *Habeeb* of Allah and Ibraaheem is the *Khaleel* of Allah” – and free is Allah from all imperfections! The Prophet ﷺ had said, “Verily, Allah made me as a *Khaleel* as He made Ibraaheem a *Khaleel*.”⁽¹⁾ He ﷺ also said, “If I were to take a *Khaleel* from my nation, I would have picked Aboo Bakr.”⁽²⁾ Yet, he was asked “which man is most beloved to you” and he ﷺ said, “Aboo Bakr.”⁽³⁾

So he distinguished between *Al-Khullah* (firm friendship) and *Al-Mahabbah* (mere friendship); *Al-Khullah* is certainly deeper than *Al-Mahabbah*. Firm friends and ordinary friends in this worldly life will remain as friends but will be enemies in the hereafter:

﴿الْأَخْلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ﴾

“Friends on that day will be foes one to another except Al-

- 1 Reported by Ibn Majah, Book of Introduction, Chapter on the Virtues of Al-Ab-bass; no. (141)
- 2 Reported by Al-Bukhaari, Book of the Prayer, Chapter on Alleys and Pathways in the Mosque; no. (466), and Muslim, Book of Mosques, Chapter on Prohibition of Building Mosques upon Graves; no. (532).
- 3 Reported by Al-Bukhaari, Book of Virtues, Chapter on the Statement of the Prophet ﷺ, “If I were to take...”; no. (3662), and Muslim, Book on the Virtues of the Companions, Chapter on Some Virtues of Aboo Bakr – may Allah be pleased with him –; no. (2384).

Muttaqeen (pious)."

The friendship of the pious is for the sake of Allah; and when two persons love themselves for the sake of Allah – coming together and separating for the same purpose -, they will be among the seven Allah will place under His shade on the Day there will be no shade except His. May Allah count us among them. The evidence that the firm friends will become enemies except the pious is Allah's saying:

﴿قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنَّ وَالْإِنْسِ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا ۖ﴾

"(Allah) will say: Enter you in the company of nation who passed away before you, of men and jinns, into the fire. Every time a new nation enters, it curses its sister nation (that went before it)." (Al-A'raaf: 38)

And He - the Exalted - also said,

﴿إِذْ تَبَرَأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا رَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ﴾

"When those who were followed disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them." (Al-Baqarah: 166)

Ibn Abbas - may Allah be pleased with him - said, "Their ties of mutual love will be severed; their mutual love will only last in this world; in the hereafter, it will be smashed and severed."

Thereafter, it is incumbent for us to understand that Allah - the Mighty and Sublime - would try His servant. Sometimes, He makes it easy for him to have sincere firm friends who will invite him to righteousness; they will order him to do good and forbid him from vice, and help where he becomes unable. At some other times, he may be tried with a different people altogether. As such, it occurs in the

hadeeth that, “A person would be upon the religion of his friends. So each one of you should appropriately consider those he befriends.”⁽¹⁾

He - sallallahu alayhi wasallam - said, “The similitude of a pious companion is like the person carrying perfume; he will either sell to you” that is to say, he sells the fragrance to you, or “or he gives you free of charge”, i.e., he gives you not collecting any money, “or you find good smell from him.”⁽²⁾

But the evil sit companion - and the refuge is with Allah -, “he is like person blowing the bellows; he either burns your cloth” from the sparks of fire that will fly towards you, “or you get displeasing odour from him.”

In the hadeeth of A'ishah which the author - may Allah shower blessings on him - cited, the Prophet ﷺ said, “Whenever Allah wills good for a leader, He grants him sincere aides. When he forgets, he reminds him and when he remembers he assists him. But if He will for him, other than that, He grants him evil aides. If he forgets, he would not remind him, and when he remembers he does not assist him.”

And the refuge is with Allah.

Similarly, the Prophet ﷺ said that Allah never raised a Prophet nor made anyone a caliph except that he had two (kinds of) advisers: a good adviser, who orders him to good and encourages him thereupon, and the evil adviser, who would direct him towards evil and order him the same. He ﷺ said, “...and the one who will be saved is whomever Allah protects.”

This is something that is witnessed; you would find some of the leaders would themselves be pious people, eager to do good; but Allah would foreordain than they have evil aides - and the refuge is

- 1 Reported by Aboo Dawood, Book of Etiquettes, Chapter on The One Whose Companionship is Ordered; no. (4833), and At-Tirmidhi, Book of Ascetism, Chapter on What has been Reported Regarding Taking Wealth Upon Its Right; no. (2378).
- 2 Reported by Al-Bukhaari, Book of Sacrifices, Chapter on the *Misk*; no. (5534), and Muslim, Book of Benevolence and Joining the Ties (of kinship), Chapter on the Virtue of Sitting with Righteous People, no. (2628).

with Allah – and they would prevent him from the good he intends. They make evil alluring to him and make him betray Allah's servants. Likewise, you would find some leaders who would themselves be unrighteous, but he has good advisers who would direct him towards good and encourage him thereto. They will guide him towards the things that will engender mutual love between him and his subjects till he will himself become upright and his affairs will be rectified. So the safe are those Allah preserves.

If this is the situation with leaders, then examine yourself thoroughly; if you find that your companions guide to do good and assist you thereupon, and when you forget, they remind you and when you are ignorant they educate you, then adhere to their advices and stick to them tightly. However, if you find that your companions are negligent and careless whether you perish or survive; in fact, he may work seeking for your destruction, then be wary of him, he is permeating poison – and the refuge is with Allah.

Do not come any close to such people, you should distance yourself from them and flee from them as you would from a lion. The guided person is the one who is never stupid as the stone, they are rather clever and intelligent like the glass; whatever is beyond it could be seen out of its plainness. So he should be absolutely vigilant such that he will easily perceive and understand what will benefit or harm him. And so, he would hasten towards what will benefit him and avoid whatever will harm him.

We ask Allah to grant us and the rest of the Muslims success.

Chapter 83: prohibition of appointing whoever asks for leadership or judgeship or any other position of authority or eagerly seeks it indirectly

Hadeeth 680

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ أَنَا وَرَجُلَانِ مِنْ بَنِي عَمِّي، فَقَالَ أَحَدُهُمَا: يَا رَسُولَ اللَّهِ أَمَرْنَا عَلَى بَعْضِ مَا وَلَّاكَ اللَّهُ، عَزَّ وَجَلَّ؛ وَقَالَ الْآخَرُ مِثْلَ ذَلِكَ؛ فَقَالَ: «إِنَّا وَاللَّهِ لَا نُوَلِّي هَذَا الْعَمَلَ أَحَدًا سَأَلَهُ، أَوْ أَحَدًا حَرَصَ عَلَيْهِ». متفقٌ عَلَيْهِ .

Abu Musa Ash'ari ؓ reported: I called on the Prophet ﷺ with two of my cousins. One of them said to him: "O Messenger of Allah ﷺ, appoint me governor of some land over which Allah has given you authority." The other also requested for something of the same nature. Messenger of Allah ﷺ said, "By Allah we do not appoint someone to this post who seeks it or someone who contends for it." [Al-Bukhari and Muslim]

Commentary

This chapter mentioned by the author , the great scholar of hadeeth, An-Nawawee – may Allah shower blessings on him –, is: **Prohibition of Appointing Whoever Asks for Leadership or Seeks It.**

It had preceded in the hadeeth of Abdur-Rahman bin Samurah - may Allah be pleased with him - that the Prophet ﷺ said, “Do not ask for authority; if you are given without asking for it, you shall be assisted upon it. But if you are given out of your request, you shall be left to it.”

Similarly, it is not proper for the one in Authority (to appoint) someone who asks to be given appointment over a town or large area of open land or the like, even if such an individual is qualified. This is because the Prophet ﷺ said in the hadeeth of Aboo Moosa - may Allah be pleased with him -, which the author also mentioned, when the two men requested him to appoint them over some of what Allah had granted authority over. The Prophet ﷺ then said, “We - by Allah - will not appoint over this matter, anyone who requests for it or whoever craves for it.” That is to say, we will not give anyone appointment to be in-charge of whatever he asked to be placed in-charge of or that he craved for.

Because the one who requests or craves after it may have the motive of personal aggrandizement and not the goal of extending benefit to the people. Since he may be prone to such ulterior motives, the Prophet ﷺ prohibited that anyone who seeks office be appointed, “We - by Allah - will not appoint over this matter, anyone who requests for it or whoever craves for it.”

Likewise, if a person asked for judgeship and says to the head of Judiciary, for example, the Minister of Justice, that, “make me the judge in so-and-so city”, he should not be appointed. However, the one who seeks transfer from one city to another or the like does not fall under (the import of) this hadeeth. This is because he had already been appointed, he only seeks that it should be somewhere else; except if we find out that he intends to (sinisterly) dominate the people of that city in which case we should prevent him: Deeds are considered according to the motives for them.

If someone asks, “How do you respond to the statement of Yoosuf - peace be upon him - to the prime minister:

﴿ قَالَ أَجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ ﴾

‘set me over the store house of the land; I will indeed guard them with full knowledge.’ (Yoosuf: 55)?”

We give one of two answers:

The first: It is either considered that when the Law of those before us is contradicted by our legislation, then our legislation holds the stance according to the well-known principle in the parlance of the scholars of the Fundamentals of Jurisprudence that: “The legislation of those before us is legislation for us too so long as our legislation does establish anything contrary.” In this case, our own legislation has established contrariwise: that we must not appoint anyone to office if he asks to be given appointment.

The second: Or that Yoosuf – peace and blessings be upon him -, noticed that wealth would waste away; it will be squandered and mismanaged, and so, he desired to protect the city from such mishandle. In the circumstance, his goal was to eradicate evil; mismanagement and mal-administration. Then, there would be no problem. So, if - for example -, we observe a leader in an area who has mishandled and corrupted the affairs of the people, we could say, “appoint us over this city”, by way of preventing the evil therein and that would not constitute any impropriety. Such would be in consonance with the Principles.

The hadeeth of Uthman bin Abee Al-‘Aas points to this; he said to the Prophet ﷺ, “Appoint me the imam of my people”, referring to the Prayers. So he ﷺ said, “**You are their imam.**”⁽¹⁾

Therefore, the ruler should consider the motive behind the person’s request to be appointed a leader or judge or an Imam and then do whatever he considers beneficial to the people.

Allah alone grants success.

1 Reported by Aboo Daawood, Book of the Prayers, Chapter on Taking a Wage for Making the Call-to-Prayer; no. (531).

Book of manners

Chapter 84: bashfulness: virtues and encouragement towards it

Hadeeth 681

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ عَلَى رَجُلٍ مِنَ الْأَنْصَارِ وَهُوَ يَعِظُ أَخَاهُ فِي الْحَيَاءِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «دَعُهُ فَإِنَّ الْحَيَاءَ مِنَ الْإِيمَانِ». متفقٌ عليه .

Ibn 'Umar ؓ reported: Messenger of Allah ﷺ passed by a man of the Ansar who was admonishing his brother regarding shyness. Messenger of Allah ﷺ said, "Leave him alone, for modesty is a part of Iman ." [Al-Bukhari and Muslim]

Hadeeth 682

وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْحَيَاءُ لَا يَأْتِي إِلَّا بِخَيْرٍ». متفقٌ عليه .

Imran bin Husain ؓ reported: Messenger of Allah ﷺ said, "Shyness does not bring anything except good." [Al-Bukhari and Muslim]

Commentary

The author , An-Nawawee – may Allah shower blessings on him –, said in his Book, *Riyaad as-Saaliheen: Book of Etiquettes: Bashfulness Its Virtues and Encouragement Towards It*.

Manners: These are the qualities of the individual; and they are of various forms such as *Al-Karam* (generosity), *Ash-Shujaa'ah* (courage), *Teeb An-Nafs* (good mind-frame), *Inhiraah as-Sadr* (large heart), *Talaaqatu al-Wajh* (cheerful face) and so on.

Al-Adab refers to the praiseworthy traits of the individual such as *al-Hayaa*, Bashfulness.

Bashfulness is an innate character that drives the individual to act in a beautiful and elegant manner and avoid ignominious and shameful acts. So, you find that whenever he acts contrary to good manners, he is shy of people, and when he falls into any unlawful act, he is painfully shy of Allah – the Mighty and Sublime. If he fails to perform an obligatory act, he is shy of Allah; and when he fails in a duty, he becomes embarrassed about meeting and speaking to people.

Bashfulness is from the aspects of *Eeman* (Faith); and so, Ibn Umar - may Allah be pleased with them both – reported that the Prophet ﷺ passed by a man from amongst the *Ansar* while he was admonishing his brother about bashfulness. That is to say, he was encouraging and urging him towards it. The Prophet ﷺ then explained that bashfulness is part of faith.

He ﷺ said in another hadeeth, “*Al-Iman* (Faith) is seventy-some branches; the highest of it is the statement: *La ilaaha illa Allah* (there is no deity worthy of worship except Allah) and its lowest is to remove harm from the path, and Bashfulness is a branch of Faith.”⁽¹⁾

When a person is modest, you find him walk in a gentle way; being neither culpably hasty nor despicably sluggish. Likewise when he speaks, you notice that he never made any other than good and pleasant utterances, in a nice manner and with lofty expressions as much as he can. On the other hand, if he is immodest, he would behave just as he wills as contained in the authentic hadeeth that, “From what the people have acquired among the statements from the earlier messages is: If you are not shy, then do whatever you wish.”⁽²⁾

1 Reported by Al- Bukhaari, Book of Faith, Chapter on the Matters of Faith; no.9 and Muslim, Book of Faith, Chapter on the Number of Branches of Faith; no. 35.

2 Reported by Al-Bukhaari, Book of Manners, Chapter on “If you are not shy; do

And the Prophet ﷺ was more bashful than the virgin girl behind her veil.⁽¹⁾

'Al-'Adhraa' (as it occurs in the Arabic text, rendered as *virgin*) refers to the lady that had never married; naturally, she would be bashful. The Messenger ﷺ is even more bashful than such young virgins covered in her veil. Nevertheless, he is not shy of saying the truth; he would say the truth being unequivocal about it and would not be hindered by anyone. But regarding the matters that do not constitute violating rights, the Prophet ﷺ is the most bashful of people – may Allah's peace and blessings be upon him.

Therefore, it is incumbent upon you, O brother, to act modestly, good mannerly and imbibe excellent praise-worthy traits.

Allah alone grants success.

Hadeeth 683

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
«الْإِيمَانُ بِضْعٌ وَسَبْعُونَ، أَوْ بِضْعٌ وَسِتُّونَ شُعْبَةً، فَأَفْضَلُهَا قَوْلُ
لَا إِلَهَ إِلَّا اللَّهُ، وَأَذْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ
مِنَ الْإِيمَانِ». متفقٌ عليه .

Abu Hurairah ؓ reported: Messenger of Allah ﷺ said, "Iman has sixty odd or seventy odd branches. The uppermost of all these is the Testimony of Faith: 'La ilaha illallah' (there is no true god except Allah) while the least of them is the removal of harmful object from the road. And shyness is a branch of Iman." [Al-Bukhari and Muslim]

whatever you wish"; no.6120.

1 Reported by Al-Bukhaari, Book of Manners, Chapter on Modesty; no.2119 and Muslim, Book of Virtues, Chapter on His Abundant Modesty; no.2320

Commentary

The author – may Allah shower blessings on him – said in the Book, *Riyaad as-Saaliheen*, from what he narrated from Aboo Hurayrah - may Allah be pleased with him -, that Allah's Messenger ﷺ said, “*Iman* (Faith) is seventy-some or sixty-some branches.” The narrator was in some doubt whether the Prophet ﷺ actually said, “seventy-some” or that he said, “sixty-some branches?”

“The best of it” – and in another wording, it said -, “the loftiest of it is the statement, *Laa ilaaha illa Allah* (there is no deity worthy of worship except Allah) and the lowest degree is removing harm from the path; and bashfulness is a branch of Faith.” This is the point of reference (in the hadeeth) regarding this chapter title; bashfulness and its virtues.

In this hadeeth, the Messenger ﷺ explained that *Iman* (Faith) has several branches, sixty-some or seventy-some. The Messenger ﷺ did not enumerate them so that the individual could himself strive and research them in the Book and the *Sunnah* until he gathers these branches and acts upon them. And this occurs frequently; that is to say, there would be things in the Qur'aan and the *Sunnah* not widely known; Allah and His Messenger made them not easily noticeable by way of trying the creatures to distinguish the willing and eager from the reluctant and indolent.

For example, *Laylat al-Qadr* (the Night of Power) occurs during the last ten (nights) of the month of Ramadan or ending seven (nights). However, the exact night is not known, so that people could strive to perform good deeds on each of those nights, hoping that it may be the Night. If it were known specifically, people would only strive during that night and be lazy on the remaining nights.

Likewise the Prime Period of Invocations on the *Jumu'ah* day, Friday: “It has an hour in which no Muslim becomes fortunate to stand supplicating and asking Allah for anything except that He grants it to him.”⁽¹⁾ This is also obscure so that people may strive to

1 Reported by Al-Bukhaari, Book of the Friday Prayer, Chapter on the Hour on Friday; no.935, and Muslim, Book of the Travelers' Prayer, Chapter on “there is an

attain it and perform good deeds. Similarly, there is a prime hour for acceptance of supplications during every night; no one attains it supplicating to Allah the Exalted except that He answers him.

Likewise, the Prophet ﷺ told that, “Allah has some ninety-nine Names, a hundred but one, whoever preserves them will enter the Paradise.”⁽¹⁾ But he did not enumerate them; the hadeeth that lists them is a *Daeef* (weak) which cannot stand as evidence.

Therefore, the statement of the Messenger ﷺ here that, “*Iman* (Faith) is seventy-some or sixty-some branches”, he did not list them in order for us to endeavor to search the Book and the *Sunnah* so that we gather all these branches and then act by them. This is from the wisdom of the Prophet ﷺ which Allah, the Mighty and Sublime, has bestowed upon him.

The Messenger ﷺ said regarding these branches: “The best of it” and “the loftiest of it is the statement: *Laa ilaaha illa Allah* (there is no deity worthy of worship except Allah).”

If this great statement was weighed against the seven heavens and the seven earths and all creatures, it would outweigh them because it is the greatest utterance, the Expression of Monotheism which when uttered by an individual, he becomes a Muslim, and when he scorns it, he becomes a disbeliever. So, it is the criterion between *Iman* (Faith) and *Kufr* (disbelief). And so, it is the loftiest and best branch of Faith.

Laa ilaha illa Allah: that is, there is no true deity except Allah – the Mighty and Sublime. All other deities besides Allah are falsehoods, except Allah alone, He has no associate. He is the Truth as Allah – free is He from all imperfections and Exalted is He, said:

﴿ذَلِكَ يَأْتِ اللَّهَ هُوَ الْحَقُّ وَأَبَى مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَبَى﴾

﴿اللَّهُ هُوَ الْعَلِيُّ الْكَبِيرُ﴾ (٦٢)

hour during the night prime for the acceptance of supplications; no. 757.

1 Reported by Al-Bukhaari, Book of Supplications, Chapter on Allah has some Hundred but One Names; no. 6410, and Muslim, Book of Remembrance and Supplication, Chapter About the Names of Allah, the Exalted and the Merit of Whoever Preserves them; (without a no.).

“That is because Allah - He is the Truth (the only true God of all that exists, Who has no partners or rivals with Him) and what they (the polytheist) invoke besides Him it is Batil (Falsehood). And verily Allah - He is the Most High the Most Great.” (Al-Haajj: 62)

Believing this great monotheism – that no deity deserves worship except Allah - involves believing that there is no other Creator except Allah, no provider of sustenance except Allah, no director (of the affairs) of creation except Allah and no one has control over harm or benefit besides Allah.

Similarly, it includes believing Allah’s Names and His Attributes, since worship must only be directed to the one with known to be deserving of it; and no one deserves to be worshipped except the Creator – the Mighty and Sublime. Hence, this expression is the loftiest branch of Faith and the Best branch. Whoever is made to end life while being upon it will be among the adherents of the Paradise, “Whoever has his final words in this life as *La ilaaha illa Allahu* (there is no deity worthy of worship except Allah) will enter the Paradise.”⁽¹⁾ We beseech Allah to end our lives and yours upon it; certainly, He is able to do all things.

“...the loftiest of it is the statement *Laa ilaaha illa Allah* (there is no deity worthy of worship except Allah)” “and its lowest degree” that is, the least of it is, “removing harm from the path.”

Al-Adhaa (as in the Arabic text, rendered as *harm*) refers to whatever hurts the passers-by such as thorns, splinters (of glass), pieces of wood, stones and so on. Removing harmful objects from the road is among the branches of Faith. This points to the vastness of *Iman* (Faith) and that it includes all (virtuous) deeds.

“...and bashfulness is from the aspects of Faith”: Bashfulness is being self-consciously timid and to loath things boring and disgusting to people. Having bashfulness towards Allah and bashfulness towards

1 Reported by Aboo Daawood, Book of Funerals, Chapter on Urging the Dying Person to Say: *Laa ilaaha illa Allah* (there is no deity worthy of worship except Allah); no.3116.

people are from the aspects of Faith. Being bashful towards Allah drives the servant to give obedience to Allah and avoid whatever Allah forbids while bashfulness towards people compels the servant to behave respectably and only give actions that will grace and attract him to the people while eschewing blemishing and detractive behaviours. So, bashfulness is from the aspects of Faith.

The Prophet ﷺ was asked about *Iman*, Faith, and he answered that, “that you believe in Allah, His Angels, His Books, His Messengers, the Last Day and in Preordainments – the good of it and the bad of it.”⁽¹⁾

When you combine this hadeeth with the other (i.e., the main hadeeth under discourse here), it becomes clear to you that *Iman*, as opined by the People of the *Sunnah* and the *Jama'ah* includes *Al-Aqeedah* (Creed), it includes Utterance, it involves Actions of the heart; belief of the heart, actions of the heart, utterance of the tongue and the actions of limbs; four things.

“*La ilaaha illa Allah* (there is no deity worthy of worship except Allah)”: This is a statement of the tongue; “removing harm from the path” is an action of the limbs; “Bashfulness” is an action of the heart, “Belief in Allah, His Angels, His Book...” constitutes belief of the heart.

So, *Iman*, Faith, according to the People of the *Sunnah* and the *Jama'ah* includes all of these four things: belief of the heart, action of the heart, statement of the tongue and action of the limbs; and proofs establishing this fact in the Book and the *Sunnah* are numerous.

This hadeeth contains an encouragement to remove harmful objects from the path. Since it is part of *Iman*, then you should do it. It will increase your *Iman* and perfect it. So, whenever you find a harmful object on the path, be it stone, glass, thorn and so on, remove it because doing so is from the aspects of Faith. If you have placed your car in the middle of the road, constraining the

1 Reported by Muslim, Book of Faith, Chapter on the Explanation of Faith, Islam and *Ihsan*; no. 8

people therewith, you have placed harm in peoples' path. Hence, to remove it is part of *Iman*.

Since removing harm from the road is part of *Iman*, then conversely, placing harm on the road would constitute perdition (or misfortune) – and the refuge is with Allah - and deficiency in Faith; and so, it is necessary for the individual to be ever mindful, conscious of the people's feelings.

We find some of the people today parking cars at places, whether longitudinally or transversely, oblivious of the space being narrow or wide. This is not the trait of the believer; the believer is rather mindful, attentive to the feelings of others. He would love for others what he loves for himself. For example, how would you come and park your car in the middle of the road, mindless of whether you constricted the road upon people or cause it?!

Sometimes, they block the road; they park at the entrance of the Mosques narrowing the road therewith. When people leave (the Mosque) on the day of Jumu'ah (Friday), they have their ways blocked; this is certainly wrong. Taking away harm from the road constitutes charity. So, the individual should always remove harm from the road. When he is not able to do so - for example -, if there are boulders or huge piles of sand and similar other things on the road, then he should inform the authorities.

For instance, he could inform the Municipal Council since that falls within its duties. He should inform such agency so that he becomes of those who cooperated upon goodness and piety.

Bashfulness is a branch of *Iman*, Faith. So when an individual is bashful, he does not utter or do whatever will tarnish his reputation before people. You find him dignified, calm and composed. These are from the signs of Faith.

Allah alone grants success.

Hadeeth 684

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَشَدَّ حَيَاءً مِنَ الْعَذْرَاءِ فِي خِدْرِهَا، فَإِذَا رَأَى شَيْئًا يَكْرَهُهُ عَرَفْنَاهُ فِي وَجْهِهِ. مُتَّفَقٌ عَلَيْهِ .

Abu Sa'id Al-Khudri ؓ reported: Messenger of Allah ﷺ was even shier than a virgin behind her veil. When he saw something which he disliked, we could perceive it on his face. [Al-Bukhari and Muslim]

Commentary

The author , the great scholar of hadeeth, an-Nawawee – may Allah shower blessings on him –, said under the Chapter on Bashfulness and its Virtues, in what he narrated from Aboo Hurayrah - may Allah be pleased with him – that, “the Prophet ﷺ was more bashful than the young virgin behind her veils.”

Al-Adhraa (as it occurs in the Arabic text) refers to the lady that had never been married. They are usually very reserved since she had never married and had not related with (non-relative) males. So, you find her very bashful in her veil. And Allah’s Messenger ﷺ is even more bashful. However, when he sees anything he loathes, it is noticed on his countenance; his facial expression will change, but he was so bashful – may Allah’s peace and blessings be upon him.

This is how the believer should be; reserved and not coarse; he would not engage in any ignominy or dispraised thing. But when he hears or sees what he dislikes, he reacts. It is being manly not to respond to just anything; yet it is the imbecile who does not react to anything. You should rather respond even though bashfulness will prevent you from acting or speaking disparagingly. In addition,

bashfulness should not prevent the individual from asking questions about his religion especially with regard to obligatory matters. Not asking about the religion especially in the mandatory issues is not from the aspects of bashfulness; it rather constitutes weakness.

Allah – the Mighty and Sublime - is never shy of the truth.

A'ishah - may Allah be pleased with her – said, “The women of the *Ansar* are so good; bashfulness never prevents them seeking to understand the religion.”⁽¹⁾ So, a woman would come to the Prophet ﷺ enquire about a matter that men would ordinarily shy away from. Nevertheless, regarding the matters of the religion, the individual must find out and not be held back by bashfulness.

Consequently, when Ma'iz bin Malik - may Allah be pleased with him - came to the Prophet ﷺ affirming and saying that he had committed illicit sexual intercourse and the Prophet ﷺ turned away from him, he came again, confessing he committed illicit intercourse. He – peace and blessings be upon him – turned away again and then, the man returned a third time, admitting he committed adultery, the Prophet ﷺ again, turned away from him. The man wanted to repent that Allah may grant him forgiveness.

When he came the fourth time, the Prophet ﷺ asked him, saying, “Are you insane?” He answered, “No! O Messenger of Allah!” He ﷺ asked him, “Do you know what adultery means?” He responded, “Yes, adultery when a man does to a woman unlawfully, what a man does to his wife, which is lawful.” He ﷺ enquired, “Did you have sex with her?”⁽²⁾ He was not equivocal; he was direct, even when it forms among the things shied away from. But the truth must not be shied from.

He ﷺ asked him, “Did you have sex with her?” the man said, “Yes.” He – peace and blessings be upon him – said, “Such that thing from

1 Reported by Muslim, Book of Menstruation, Chapter on the Merit of Using Sanitary Napkins after Menstruation; no.332

2 Reported by Al-Bukhaari, Book of Legal Punishments, Chapter on Should the Imam Say to One who Confesses...; no.6824

you disappeared inside that of hers?” He responded, “Yes.” He explained, “As the kohl stick disappears in the kohl jar and as the rope disappears in the well?” The man replied, “Yes.”⁽¹⁾ Even though it falls among the things people avoid having to deal with, with regard to the truth, do not shy away.

Umm Sulaym – may Allah be pleased with her – came to the Messenger of Allah asking him that, “O Messenger of Allah! Allah is never shy of the truth, must a woman give the ritual bath if she has a wet dream?” He responded, “Yes, if she notices the fluid.”⁽²⁾

Sometimes, a man would avoid enquiring about such a question, especially in a gathering, but bashfulness did not prevent Umm Sulaym from learning the religion and understanding it. Consequently, such self-restraint and reticence that would deter the individual from asking about the incumbent and necessary is blameworthy. It is not rightly called bashfulness; it is rather – we say –, weakness and timidity, and it is from the Satan. So find out about your religion and do not be timid.

As for issues that are not connected to matters of obligation, being bashful in them is better than showing otherwise: “Among what the people learnt from the earliest prophets is that: If you are not shy, then do as you like.”⁽³⁾

From the matters that go contrary to modesty is what some people do now in the stores; uttering evil and vulgar expressions or shameful manners and so on. Therefore, it is incumbent on the individual to be modest except in a matter he must know which he must not avoid dealing with.

Allah alone grants success.

1 This is to wording of Aboo Dawood, Book of Legal Punishments, Chapter on the Stoning of Ma'iz bin Malik; no.4428.

2 Reported by Al-Bukhaari, Book of Manners, Chapter on Whoever Believes in Allah and the Last Day Should not Harm...; no. 6091, and Muslim, Book of Menstruation, Chapter on Obligation of the Ritual Bath Upon a Woman when Sexual Fluid Emanates from Her; no.313.

3 Reported by Al-Bukhaari, Book of Manners, Chapter on If you are not Shy, then Do whatever You Like; no. 6120.

Chapter 85: on guarding secrets

Hadeeth 685

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ أَشَرِّ النَّاسِ عِنْدَ اللَّهِ مَنْزِلَةً يَوْمَ الْقِيَامَةِ الرَّجُلُ يُفْضِي إِلَى الْمَرْأَةِ وَتُفْضِي إِلَيْهِ ثُمَّ يَنْشُرُ سِرَّهَا» رَوَاهُ مُسْلِمٌ.

Abu Sa'id Al-Khudri رضي الله عنه reported: Messenger of Allah ﷺ said, "The most evil of the people to Allah on the Day of Resurrection will be the man who consorts with his wife and then publicizes her secret." [Muslim]

Commentary

The author, the great scholar of hadeeth, An-Nawawee – may Allah shower blessings on him – said, "Chapter on Guarding Secrets."

As-Sirr (as in the Arabic text, rendered as *Secret*) refers to something private between you and your companion. It is not permissible for you to divulge this private matter or expose it to anyone. Whether he says, "do not divulge it to anyone" or you understand from his actions or the circumstances surrounding the matter that he does not like that anyone comes to know about it.

The first example: Verbal: That he tells you something and warns that, "do not tell anyone; it's a trust."

The second example: That he tells you while watching around, fearing that any other persons hear it. His looking around implies that he does not desire that anyone knows it.

The third example: Circumstance; when what he told you is among the matters he is shy of or he fears should be told, and similar other

circumstances. It is not therefore permissible for you to divulge and expose the secret.

Then the author – may Allah shower blessings on him – evidenced this with the statement of Allah - the Exalted:

“And fulfill (every) covenant, verily the covenant will be questioned about.”

That is, whenever you promise them something, whether directly or implicitly, it becomes mandatory upon you to fulfill the promise. Among such promises are: the conditions people agree to during buying and selling, renting and leasing, in mortgages and so on. These conditions form aspects of promises.

Likewise that between Muslims and non-Muslims, it is mandatory on the Muslims to fulfill them. As regard the non-Muslims under pact with the Muslims, Allah explained in *Surat At-Taubah* that they are of three categories:

A category that fulfills its covenants; we must fulfill the pacts with them.

The second category: those who broke their covenants; there is no valid pact between us and them since they already broke the pact. Allah - the Exalted - :

﴿أَلَا تَقِينُلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ وَهَمُّوا بِإِخْرَاجِ الرَّسُولِ وَهُمْ بَدَءُواكُمْ أَوَّلَ مَرَّةٍ﴾ (١٣)

“Will you not fight a people who have violated the oaths (pagan of Makkah) and intended to expel the Messenger while they did attack you first.” (At-Tawbah: 13)

The third category: those who have not broken the pact, and there is no indication they will uphold the pacts. We are rather worried that may violate the agreements. Concerning those, Allah the Exalted says:

﴿وَأِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ إِنَّ﴾ (٥٨)

“If you (O Muhammad ﷺ) fear treachery from any people throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them).”
(Al-Anfaal: 58)

That is, say to them: there is no pact between us and you unless the matter becomes clearly stated.

The point is, whatever agreements people go into constitutes promise such as the workers’ punctuality and diligence on their jobs. The employee had accepted the work conditions stipulated by government, such as arriving at work on time and not leaving until the end of working hours, sincerity at work among other things well-known in the laws of service. It is compulsory to fulfill these agreements; otherwise, you should resign from the job and become free to do whatever you like. The job was not imposed on you; you rather even applied and took up the job. So, you must abide by the entire conditions of service, otherwise you may resign and become free to do as you wish. Then, no one will as you to give accounts except Allah – the Mighty and Sublime.

Then, he mentioned the hadeeth of Aboo Sa’eed Al-Khudree - may Allah be pleased with him - that the Prophet ﷺ said, **“Amongst the worst people in rank on the Day of Resurrection”**: *Asharr* (as in the Arabic text, meaning *worst*): this word is rarely so used. In most cases, the *hamzah* (the first letter in *Asharr* in the Arabic text) would be omitted. Both *Khayr* (better) and *Sharr* (worse) (in Arabic grammar) mostly have their *hamzah* (i.e., the first letter in a superlative Arabic syntax) omitted. So they not say, *Akhyar* (to refer to *better*) nor *Asharr* (to refer to *worse*); they’ll rather only say, *Khayr* (better) or *Sharr* (worse).

Allah - the Exalted - said:

﴿أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا﴾

“The dwellers of Paradise (that is, those who deserved it through

their faith and righteousness) will on that day have the best abide and have the fairest of places for repose.” (Furqan: 24)

He – the Mighty and Sublime - also said:

﴿فَسَيَعْلَمُونَ مَنْ هُوَ شَرُّ مَكَانًا وَأَضْعَفُ جُنْدًا﴾

“They will come to know who is worst in position, and who is weaker in forces.” (Maryam: 75)

In both verses, the *hamzah* was omitted in *Khayr* and *Sharr* (in the Arabic text); but sometimes, they are placed by way of retaining the basic form.

So here, “Amongst the worst people in rank on the Day Resurrection is the man who met a woman and she met to him”, referring to the wife, “then he wakes up divulging her secret” or also wakes up exposing his secrets. So he goes about saying, “I did such-and-such with my wife last night”, “I did such-and-such and such-and-such with my wife” - we seek refuge with Allah -, to such an extent that those who were not there became like eye-witnesses; as if they were with them on the bed – and the refuge is with Allah! He goes on telling about the private affairs which the wife would detest that any other person knew about.

In other cases, the wife may be the person telling other women that her husband would do such-and-such with her. All these are prohibited and not permissible. Such an individual will be of the worst of people in rank before Allah – the Mighty and Sublime - on the Day of Resurrection.

Therefore, it is compulsory for you to preserve the private affairs of the home, the bed and so on; no one else should know about them, for whoever keeps his brother’s secrets, Allah will preserve his own secrets: Rewards come in the form of actions.

Allah alone grants success.

Hadeeth 688

وَعَنْ ثَابِتٍ، عَنْ أَنَسٍ، رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَى عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَنَا أَلْعَبُ مَعَ الْغُلَمَانِ، فَسَلَّمَ عَلَيْنَا، فَبَعَثَنِي فِي حَاجَةٍ، فَأَبْطَأْتُ عَلَى أُمِّي، فَلَمَّا جِئْتُ قَالَتْ: مَا حَبَسَكَ؟ فَقُلْتُ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ لِحَاجَةٍ، قَالَتْ: مَا حَاجَتُهُ؟ قُلْتُ: إِنَّهَا سِرٌّ. قَالَتْ: لَا تُخْبِرَنَّ بِسِرِّ رَسُولِ اللَّهِ ﷺ أَحَدًا. قَالَ أَنَسٌ: وَاللَّهِ لَوْ حَدَّثْتُ بِهِ أَحَدًا لَحَدَّثْتُكَ بِهِ يَا ثَابِتُ. رَوَاهُ مُسْلِمٌ. وَرَوَى الْبُخَارِيُّ بَعْضَهُ مُخْتَصَرًا. ٨٦

باب الوفاء بالعهد وإنجاز الوعد

Thabit ؓ reported: Anas ؓ said: Messenger of Allah ﷺ came to me while I was playing with the boys. He greeted us and sent me on an errand. This delayed my return to my mother. When I came to her, she asked, "What detained you?" I said; "Messenger of Allah ﷺ sent me on an errand." She asked, "What was it?" I said, "It is a secret." My mother said; "Do not disclose to anyone the secret of Messenger of Allah ﷺ." Anas ؓ said to Thabit ؓ: By Allah, were I to tell it to anyone I would have told you. [Muslim]

Commentary

The author, the great scholar of hadeeth, An-Nawawee – may Allah shower blessings on him – said in the Chapter on Guarding Secrets in what he narrated on the authority of Thabit Al-Bunaanee – may Allah shower blessings on him – from Anas bin Malik (may Allah be pleased with him), the servant Allah's Messenger ﷺ that: the Prophet ﷺ passed by him while he was playing with kids and made the *Salam* to them. That is, he gave the greeting of *Salam* to the playing

children. Allah's Messenger ﷺ was the best in character; he would go past kids and greet them.

So, he called Anas bin Malik (may Allah be pleased with him) and sent him on an assignment. Anas tarried from his mother, Umm Sulaym, the wife of Aboo Talhah (may Allah be pleased with them both). When he returned to her, she enquired, "What delayed you?" He said, "The Prophet ﷺ sent me on an assignment." She asked, "What was the assignment?" He answered, "I will not divulge the secret of Allah's Messenger ﷺ." So, she said, "Do not ever tell anyone the secret of Allah's Messenger ﷺ." Anas then said to Thabit who was one of those regularly kept his company, "If I would tell anyone, I would have told you"; i.e., the assignment the Prophet ﷺ gave me.

This hadeeth contains lessons:

Firstly: The noble character of the Prophet ﷺ and his modesty; and that he - despite his nobility, status and rank before Allah and His creatures - would humbles himself and even give the greeting of *Salam* to playing children in the market. Who amongst us does that except the one Allah wills.

Secondly: From the lessons of this hadeeth is that, it is right for a person to greet those he passes by even if they be children. The greeting of *Salam* is supplication for your brother, (you say): *As-Salam 'Alayka* (May Allah's peace be upon you), and his response is supplication for you; *'Alayka as-salaam* (May Allah's peace be on you too). Because when you greet children with the *Salam* you have them accustomed to good training they would grow to know and live upon and you will earn rewards each time they follow you to do the same thing. Whatever an individual imitates you in of good deeds, you earn rewards therefrom.

Thirdly: Also, among the points of benefit in this hadeeth: the permissibility of sending a child on an assignment, even though that must be on the condition that he has the ability to fulfill such. But if he will be unable to carry it out, perhaps because the child plays much and is forgetful, then he should not be relied on.

Fourthly: Among that is what the scholars of jurisprudence – may Allah shower blessings on them – say, that if a child comes to you and says: “this is from my father”, “this is from my mother” and the like, then you have the right to take it even though he himself has not the right to gift out anything of his wealth on his own.” But if he comes upon being sent and says, “this from my father”; he comes to you, for example, with dates or brings watermelon to you or a cloth, anything, accept it. Do not say, “this is a child; he might have taken it without due permission” or “may be this and that...” all by way of depending on the apparent.

Fifthly: Also, among the points in this hadeeth is: giving consideration to one’s parents and family; and that if the individual intends to carry out an assignment but fears having to be away from them, he should inform them if that does not disturb executing the assignment. That is to say, when you go out leaving the family, it is necessary for you to say, (for example), “I am going towards such-and-such direction” so that they may be calm and relaxed. The individual would not know, perhaps, he might go in a particular direction and be injured in an incidence or he may fall and if it were not known, it becomes a problem to his family.

Therefore, when you go somewhere out of your routine, it is necessary to inform them of your movement. But as regard the usual movements, such as going to the mosque and the like, then there is no blame. But if you intend to go somewhere unusual, like leaving for a nearby town, you should say (for example), “Today I am going to such-and-such place.” Likewise when you leaving for an excursion, you should say, “Today, I am going on an excursion”; tell them, so that they may remain calm.

Sixthly: Amongst the benefits in this hadeeth is that: it is not permissible for an individual to divulge the secrets of another person, not even to his mother or father. If someone sent you on an assignment and then your father says to you, “What did he send you?”; do not tell him although he is your father or your mother because this is part of people’s secrets and it is not permissible to divulge it to anyone.

Seventhly: Part of it is the lesson of righteous upbringing Umm Sulaym gave her son when she said, “Do not tell anyone the secret of Allah’s Messenger ﷺ.” She only said that to him - despite the fact that he neither informed her nor anyone else -, by way of approving his (refusal to divulge it) and excusing him since he declined to disclose it owing its being the secret of Allah’s Messenger ﷺ. So she said, “You should never tell anyone” as if to say, “I support you on this; keep it up.”

Eightly: Also, it indicates Anas’ affection for Thabit Al-Bunaanee – may Allah shower blessings on him – owing to regularly being with Anas’. And so, you find him giving a lot of narrations from him. Hence, he said to him, “If I would tell anyone, I would have told you.” This indicates the affection between Anas and his student, Thabit. This is how there should be mutual fondness between the student and his teacher; when such is lacking, the student will not accept what the teacher says. Likewise the teacher, he will neither find the zeal to teach his student nor pay much attention to him. But if there occurs mutual affection among them, tremendous benefit will be achieved.

Allah alone grants success.

Chapter 86: fulfilling covenants and keeping promises

Commentary

The author, the great scholar of hadeeth, An-Nawawee – may Allah shower blessings on him – said, “Chapter on Fulfilling Covenants and Keeping Promises.”

Al-‘Ahd (as it occurs in the Arabic text) means: what a person agrees with another person; and they are of two forms: Covenants with Allah and Covenants with Allah’s servants.

Covenant with Allah – the Mighty and Sublime -: Allah says in His Book:

﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ﴾ (١٧٢)

“And (remember) when your Lord brought forth from the children of Adam from them loins, their seed (or from Adam’s loin his offspring) and made them testify as to themselves (saying): ‘Am I not your Lord?’” (Al-A’raaf: 172)

Allah has taken a covenant from His entire servants that they shall worship Him and never join anything in worship with Him since He is their Lord and Creator.

As for Covenants with Allah’s Servants: These are the agreements that occur between people; between a person and his Muslim brother, between a Muslim and a non-Muslim among other well-known agreements. Allah - the Exalted - has commanded that covenants be fulfilled. Allah – the Mighty and Sublime - says:

“And fulfill (every) covenant. Verily! The covenant will be questioned about”

That is, the individual will be asked about fulfilling covenants on the Day of Resurrection; he will be queried about his covenants whether he did fulfill it or not.

Also, He – the Exalted - says:

﴿وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا﴾ (٣٤)

“And fulfill the covenant of Allah when you have covenanted...”

Meaning that, do not break the pledge.

He, Exalted is He - also said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ﴾ (٢) ﴿كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ﴾ (٢)

“O you who believe! Why do you say that which you do not do? Most hateful it is with Allah that you say that which you do not do.”

When an individual promises and fails to fulfill, he has spoken what he will not do. That is to say, if you say to someone that, “I promise never to reveal the private talk between me and you” or “I promise not to ever tell what you did at such (place or time)” and then you fail and revealed it, that constitutes saying what you will not do.

﴿يَتَّيْمُوا الَّذِينَ آمَنُوا لَمْ يَقُولُوا مَا لَا تَفْعَلُونَ﴾

“Why do you say that which you do not do.”

And His saying:

“Most hateful it is with Allah,” that is, it is most mean in the sight of Allah that you say what you do not do. Allah certainly hates this and loves those who fulfill their covenants when they make any.

Hadeeth 689

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا أُؤْتِمِنَ خَانَ». مُتَّفَقٌ عَلَيْهِ .

Abu Hurairah رضي الله عنه reported: Messenger of Allah ﷺ said, “Three are the signs of a hypocrite: When he speaks, he lies; when he makes a promise, he breaks it; and when he is trusted, he betrays his trust.”
[Al-Bukhari and Muslim]

Hadeeth 690

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدْعَوهَا: إِذَا أُؤْتِمِنَ خَانَ، وَإِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ». مُتَّفَقٌ عَلَيْهِ .

'Abdullah bin 'Amr bin Al-'As رَضِيَ اللَّهُ عَنْهُمَا reported: The Messenger of Allah ﷺ said, "Four are the qualities which, when found in a person, make him a sheer hypocrite, and one who possesses one of them, possesses one characteristic of hypocrisy until he abandons it. These are: When he is entrusted with something, he betrays trust; when he speaks, he lies; when he promises, he acts treacherously; and when he argues, he behaves in a very imprudent, insulting manner." [Al-Bukhari and Muslim]

Hadeeth 691

وَعَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِيَ النَّبِيُّ ﷺ: «لَوْ قَدْ جَاءَ مَالُ الْبَحْرَيْنِ أُعْطَيْتُكَ هَكَذَا وَهَكَذَا وَهَكَذَا» فَلَمْ يَجِبْهُ مَالُ الْبَحْرَيْنِ حَتَّى قُبِضَ النَّبِيُّ ﷺ، فَلَمَّا جَاءَ مَالُ الْبَحْرَيْنِ أَمَرَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَتَادَى: مَنْ كَانَ لَهُ عِنْدَ رَسُولِ اللَّهِ ﷺ عِدَّةٌ أَوْ دَيْنٌ فَلْيَأْتِنَا، فَاتَيْتُهُ وَقُلْتُ لَهُ: إِنَّ النَّبِيَّ ﷺ قَالَ لِيَ كَذَا وَكَذَا، فَحَتَّى لِيَ حَثِيَّةٌ، فَعَدَدْتُهَا، فَإِذَا هِيَ خَمْسُمِائَةٍ، فَقَالَ لِيَ: خُذْ مِثْلِيهَا. مُتَّفَقٌ عَلَيْهِ .

Jabir ؓ reported: The Prophet ﷺ said to me, "When the revenues of Bahrain will arrive, I shall give you such and such and such." He passed away before the revenues were received. When they arrive during the caliphate of Abu Bakr ؓ, he ordered to be announced: "Anyone whom Messenger of Allah ﷺ promised or owed anything, should come to him." I went to him and said: "Messenger of Allah ﷺ had said to me such and such." He took a double handful out of the money and gave it to me. I counted it and found that it was five hundred dirham. Then Abu Bakr ؓ said to me: "Take twice as much more of that amount." [Al-Bukhari and Muslim]

Commentary

The author, An-Nawawee – may Allah shower blessings on him –, narrated in *Riyaad as-Saaliheen* in the Chapter on Fulfilling Covenants and Keeping Promises on the authority of Aboo Hurayrah - may Allah be pleased with him - that the Messenger of Allah ﷺ said, "The signs of a hypocrite are three." He means by, "signs", things by which he becomes known: "When he speaks he lies, when he promises he breaks his promise and when he is entrusted he betrays." That is to say, these are among features of the Hypocrites.

When you notice a person lie when he talks, break his promise and betray when trusted, these are some of the traits of Hypocrites. Essentially, hypocrisy is founded upon ambiguity and secrecy; he would hide evil and show good; he conceals disbelief and manifests Faith. So is the liar; he would tell what is contrary to reality (i.e., the truth).

Likewise the promising individual who would break his promises, and the trusted person who would betray trusts. These are the traits of hypocrisy – and the refuge is with Allah.

This contains caution against telling lies and shows that it is one of the traits of the hypocrites. So, it is never permissible for the individual to tell a lie, but if he is forced to give *Tauriyah* (being equivocal), then there is no blame. For instance, that a person asks him concerning something he does not like that anyone knows of,

and so, he says something different from the truth, being equivocal, there is no problem in this.

As for breaking promises, this is prohibited; it is incumbent to fulfill promises, whether you promised the person money or some help regarding a matter or concerning any other issue. Whenever you make a promise, meeting it becomes mandatory upon you.

Therefore it is necessary for the individual to define his promises and properly delineate them. If he promises to meet you at a particular place, then he should mention the time so that if the promised person comes late and the promising individual leaves, he would have an excuse such that he is not held back in a location for long.

It is common to find some among the foolish say, "I will promise you and not break the promise; my promise is English." They think that those who fulfill promises are the English. But the commitments that must be fulfilled are those of the *Mu'min*. Hence, when you give a promise and intend to affirm it, you should rather say, "This is the promise of a believer" so that he does not break it since only hypocrites break their promises.

"And when he is entrusted he betrays": that is, when people entrust him with their wealth or private affairs or children or any of these things, he betrays – and the refuge is with Allah –; and that is also a sign of hypocrisy.

As for the hadeeth of Abdullah bin Amr bin Al-'Aas (may Allah be pleased with him) that, **"Whoever has four traits is a stark hypocrite, and whoever has any of them has a trait of hypocrisy till he abandons it"**; the meaning is that, these four things would all only combine in a stark hypocrite. Although a believer may have one of them, he would not (for that singular reason) be a stark hypocrite; he rather only has a trait of hypocrisy in him till he leaves it.

These four (traits) are:

"When he is entrusted he betrays, and when he speaks he lies": These two phrases have been previously discussed.

The third: He ﷺ said, **"When he covenants, he betrays"** - this is

close to the previously cited statement that, “When he promises he breaks his promise” – meaning that, if he covenants any person, he betrays it; he will not keep the promise he made.

The fourth: “When he disagrees he goes overboard”: *Khusoomah* (as it occurs in the Arabic text) refers to dispute before a judge and similar other situations. So when he falls in dispute, he exceeds bounds. Exceeding bounds in disputes has two forms:

The first: To claim what does not belong to him.

The second: To deny what is binding upon him.

An illustration of the first: a person makes a claim against the other before a judge that: “this man owes me one thousand Riyals (1000 SAR)” – while lying -, and he swears upon the claim, presenting a false witness. So the judge decided in his favor. Such an individual has disputed and gone overboard in it owing to his claiming and swearing regarding what does not belong to him.

An example of the second: that a person has a thousand Riyals, and the owner comes and says, “Give me my right.” So, he denies, saying, “You do not have anything with me.” When they present the matter before a judge, and the claimant does not have any proof, this rejecting individual, lying in his rejection that he has nothing due on him may have the judge acquit him. This is sinful litigation – and the refuge is with Allah. It is authentically reported that the Prophet ﷺ said, “Whoever insistently swears a false oath wrongfully, seeking to usurp the wealth of a Muslim therewith will meet Allah on the Day of Resurrection while He is angry with him.”⁽¹⁾ And we seek Allah’s refuge.

When these four traits combine in an individual, such is a stark hypocrite because he combined all the traits of hypocrisy - we seek refuge with Allah. But if he has just one of them, he has just a trait of hypocrisy until he leaves it. This hadeeth seriously warns against these four traits: betraying trust, telling lies, breaking promises and going

1 Reported by Al-Bukhaari, Book of Covenants and Vows, Chapter on the Statement of Allah, the Exalted, “Verily those who purchase a small gain at the cost of Allah’s covenant”..., no. 6676, and Muslim, Book of Covenants, Chapter on the Warning of Punishment of Fire for One who Wrongfully Appropriates the Right of a Muslim with False Oath; no. 138.

overboard during disputes.

It also contains evidence that an individual may combine the traits of Faith and those of hypocrisy based on his statement that, “...then he has a trait of hypocrisy.” This is the position of the People of the *Sunnah* and the *Jama’ah*; that a person may have a trait hypocrisy, one of Faith, another of sinfulness, a trait of uprightness, another trait of enmity and yet another trait of Friendship. That is to say, it is not absolute that an individual is a stark disbeliever or pure believer; in fact, he may have traits of disbelief while still being a believer and some traits of Faith.

Then he mentioned the hadeeth of Jabir bin Abdullah - may Allah be pleased with them - that the Prophet ﷺ said, “If the wealth from Bahrain had arrived, I would have given you such-and-such (of it).” “...wealth from Bahrain...” refers to the wealth from Al-Ahsaa and its environs at the time. “If the wealth had come I would have given you such-and-such (of it).” He gesticulated with his hand - peace and blessings be upon him -. This is a promise from Allah’s Messenger ﷺ to Jabir bin Abdullah (may Allah be pleased with him) to give him such-and-such quantity of the wealth from Bahrain.

When the Messenger ﷺ passed away before the wealth from Bahrain came during the caliphacy of Aboo Bakr As-Siddeeq - may Allah be pleased with him - which was by the consensus of the companions: they all gave allegiance to him as the caliph after the demise of Allah’s Messenger ﷺ. The wealth from Bahrain finally came during Abu Bakr’s time and he said, “Whoever has a promise or loan with Allah’s Messenger ﷺ” *‘iddah* (as in the Arabic text) meaning, promise or debt; that is to say, the Messenger ﷺ owed. Perhaps the Messenger - peace and blessings be upon him -, had purchased something on credit from anyone necessitating the debt or had promised anyone something.

And rightly, the Messenger ﷺ passed away while his coat of mail was in mortgage to a Jewish man in Madinah for thirty (30) Sa’a of barley.⁽¹⁾ He ﷺ bought it for his family because he hadn’t money at

1 Reported by Al-Bukhaari, Book of Expeditions, Chapter on the Death of the Prophet ﷺ; no. 4467, and Muslim, Book of Watering, Chapter on Mortgages, Its Permissibility When at Home and on Expeditions; no.1603.

the time. He wasn't hoarding money; wealth would not last with him before he distributed it to the Muslims.

In a nutshell, Aboo Bakr called out that whoever had a promise or debt with Allah's Messenger ﷺ; that is to say, they should come to us. He then recalled that the Prophet ﷺ said, "If the wealth from Bahrain had arrived, I would have given you such-and-such (of it)." So he said, "Take" and he took with his two hands, counted it and found that it was five hundred. Abu Bakr repeated, "Take twice of it (again)" because the Messenger had said, "such and such and such", saying it (i.e., the word, *such*) three times. Aboo Bakr – may Allah be pleased with him – fulfilled the promise the Messenger of Allah ﷺ had made to Jabir.

Among the points of benefit in this hadeeth is: the permissibility of particularly giving some Muslims part of the wealth from the central treasury considering the Prophet's grant to Jabir. But that should be on condition that such is not based on mere personal proclivities; such benefits must be general or specific.

It also indicates Prophet's generosity; he would give wealth in bulk, not counting it, considering the fact that he gestured with his two hands put together. This shows generosity and that worldly wealth meant not much to him – may Allah's peace and blessings be upon him –, contrary to those who would gather the wealth and begin to avariciously count them. Such persons would first count the lower unit of the currency before the higher ones due to his greed for wealth.

It also has evidence that the Prophet ﷺ does not know the Unseen because he gave a commitment but passed away before meeting it owing to the delay in the arrival of the wealth.

Similarly, it contains proof of the excellence of Abu Bakr – may Allah be pleased with him – considering the companions' pledging allegiance to him.

It also contains proof supporting the acceptance of the claim of an individual when no one opposes the claim; if no one contends while the claimant is known to be reliable. But a person contends the claim, they the onus of proof lies with the claimant, and whoever then rejects must make an oath. But in this story, no one contended with Jabir -

may Allah be pleased with him -, since Abu Bakr was in-charge of the central treasury and he had announced to the people that, “Whoever has a promise or debt should come forward.” Consequently, Jabir came and Abu Bakr did not say to him, “Where is the proof that the Messenger ﷺ promised you?” He did not ask him for proof because he trusts him and there was not anyone disputing it.

Likewise, it has evidence for comparing with something else similar to it; and that if one weighs something in a container, and the weight was, say, a hundred kilograms, it is allowed for him to refill the container a second time and consider it a hundred kilograms if the materials being weighed are equal in weight. This is because when Abu Bakr - may Allah be pleased with him - collected the first scoop, he made the second and the third collections similar in amount.

So, if given that a person should give five hundred *Sa'a* - for example -, but measures out ten *Sa'a* in a container and he wants to evaluate the rest using the same container, then there is no blame doing that. If the items are similar, there is no problem to give such considerations based on the action of Abu Bakr As-Sideeq - may Allah be pleased with him.

Allah alone grants success.

Chapter 87: continuing upon goods deeds one became used to

Hadeeth 692

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ:
قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا عَبْدَ اللَّهِ، لَا تَكُنْ مِثْلَ فُلَانٍ، كَانَ
يَقُومُ اللَّيْلَ فَتَرَكَ قِيَامَ اللَّيْلِ!». متفقٌ عَلَيْهِ .

'Abdullah bin 'Amr bin Al-'As رَضِيَ اللَّهُ عَنْهُ reported: Messenger of Allah ﷺ said to me, “O 'Abdullah! Do not be like so-and-so; he used to

get up at night for optional prayer but abandoned it later.” [Al-Bukhari and Muslim]

Commentary

The author, the great scholar of hadeeth, An-Nawawee – may Allah shower blessings on him – said in the Book, *Riyaad as-Saaliheen: Chapter on Continuing Upon Good Deeds One Became Used To*.

Meaning, when a person becomes used to a particular good deed, he should endeavor to continue to do it. For example, when he becomes used to not leaving the supererogatory prayers approved to be observed before and after the obligatory prayers, then he should continue upon it. If he is in the habit of observing the late-night Prayers, then he should stick to it. If he is regular in performing the forenoon supererogatory Prayer, he should continue; any good deed the individual becomes used to, he should for him to stick to them.

Among the lines of conduct of the Prophet ﷺ is that his deeds were continuous; meaning that, he is regular in them. Whenever he performs a good deed, he makes it continuous deed, he doesn't change it. Because, when the individual becomes used to a good deed, performing it and then leaves it, that causes disinterest in performing good deeds considering the fact that leaving a deed after commencing it is worse than not starting it at all. That is to say, if you had not performed the good deed it, it would be less worrisome than you starting and abandoning it. This is something widely noticed and experienced.

The author – may Allah shower blessings on him – mentioned several verses of the Qur'an, all pointing to the fact that the individual should continue upon any good deed he becomes used to such as Allah's saying:

“And be not like her who undoes the thread which she has spun after it has become strong.”

That is, do not be like the woman who spins yarn from wool, and after spinning it having it become strong and firm, she unties it and shreds

it. You should rather be constituent upon good deeds you perform.

From that also is His saying - Exalted is He:

“Lest they become as those who received the scripture before (that is, Jews and Christians) and the term was prolonged for them and so their heart were hardened”

Meaning that, they used to work righteous deeds but time passed and their hearts became hardened and so, they abandoned the good deeds. Do not become like them.

As for hadeeths, the author – may Allah shower blessings on him – mentioned the hadeeth of Abdullah bin Amr bin Al-'Aas that Allah's Messenger ﷺ said, “O Abdullah! Do not be like So-and-so, he used to stand up during late-night (for Prayers); but he left standing up in the night.”

The word, *Fulan* (as it occurs in the text rendered as so-and-so) is used to allude to a particular person who is male. As regard a woman, the word *Fulanah* is rather used. This word, *Fulan*, could have been used by the Messenger ﷺ himself, and that the Messenger did not mention the person's name to Abdullah bin 'Amr – may Allah be pleased with him – by way of protecting his identity since the matter rather than the individual was the point of reference. It is also possible that the Messenger ﷺ mentioned the person but Abdullah bin 'Amr (may Allah be pleased with him) preferred to preserve it. In any case, the point is to do the deeds.

And the matter was that a man used to stand (for prayers) during late-night and then left it, he stopped observing it, he did not continue upon it. Even though standing up during late-night is recommended act such that if the individual does not perform it, he is not blamed for it. That is to say, if he does not stand up during the night, no one will chide or say to him, “Why did you not stand up at night (for the Prayers)?” since it is only a recommended worship. But the fact that he was observing it and later abandoned it itself caused the dispraise. Consequently, the Messenger ﷺ said, “Do not be like So-and-so; he would stand up during the night but he abandoned standing (for Prayers) during night.”

In addition or even more importantly and significantly is for the individual to begin to seek knowledge of Islamic legislations and then Allah blesses him upon it and then he abandons it. This constitutes being ungrateful for the mercy Allah showered on him. So when you begin to seek knowledge, you should continue except a thing of dire necessity busies you therefrom. Otherwise, you should be consistent because seeking knowledge is *Fard Kifaayah* (communal obligation) and whoever seeks knowledge, Allah - the Exalted - will certainly grant him the rewards of obligatory deeds which are greater than those of recommended actions as is indicated in an authentic hadeeth that Allah the Exalted said, "My servant does not come close to Me with something dearer to Me than what I have made obligatory upon him."⁽¹⁾

Seeking knowledge is *Fard Kifaayah* (communal obligation), when a person carries it out, he fulfills an obligation on behalf of the generality of the *Ummah*. It could even become *Fard A'yn* (individual obligation) if he himself has a need for it. For example, one who wants to observe the Prayer; he must learn the rulings regarding the Prayer. Similarly, whoever has wealth must learn the rulings of Zakaah. Likewise, the buyer and the seller must necessarily learn the rulings of buying and selling. Whoever wants to perform the Pilgrimage must also learn the rulings regarding the Pilgrimage. This is *Fard Ayn* (individual obligation).

As regard other aspects of knowledge, they are *Fard Kifaayah*. So when a person begins to seek knowledge he should not abandon it, he should rather be consistent, unless some dire necessity prevents him therefrom. This is because the hypocrites are those who begin actions but abandon them.

During the battle of Uhud, about a thousand men went out with the Prophet ﷺ, about a third of them being hypocrites. When they got on the way between Madinah and Uhud, the hypocrites turned back since they had not even advance for the sake of Allah. So, they went back and said,

1 Reported by Al-Bukhari, Book of Mind Softeners, Chapter on Humility, no. 6502.

﴿لَوْ نَعْلَمُ قِتَالًا لَا تَتَّبِعُنَا﴾ (١٧)

“They said: Had we known that fighting will take place, we would certainly have followed you.”

Allah - the Exalted - said:

﴿هُمْ لِلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ﴾ (١٧)

“they were that day, nearer to disbelief than to faith.” (Aal-Imraan vs 167).

In a nutshell, it is necessary that if Allah blesses the Muslim to observe good deeds, among the actions of giving servitude to Allah such as the Prayer or the deeds whose benefits transit such as seeking knowledge that he doesn't slacken or hold back. He should rather be consistent for that is from the lines of conduct of the Prophet ﷺ and his advice as we have in his statement, “O Abdullah! Do not be like so-and-so; he used to stand (for the Prayers) during the night and then he abandoned standing at night.”

Allah alone grants success.

Chapter 88: excellence of good words and meeting people cheerfully

Hadeeth 693:

عَنْ عَدِيِّ بْنِ حَاتِمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ فَمَنْ لَمْ يَجِدْ فِكْلِمَةً طَيِّبَةً». متفقٌ عليه .

‘Adi bin Hatim ؓ reported: Messenger of Allah ﷺ said, “Guard yourselves against the Fire (of Hell) even if it be only with half a

date-fruit (given in charity); and if you cannot afford even that, you should at least say a good word.” [Al-Bukhari and Muslim]

Hadeeth 694:

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ». مُتَّفَقٌ عَلَيْهِ. وَهُوَ بَعْضُ حَدِيثٍ تَقْدُمُ بِطَوِيلِهِ .

Abu Hurairah ؓ reported: The Prophet ﷺ said, “It is also charity to utter a good word.” [Al-Bukhari and Muslim]

Hadeeth 695:

وَعَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا، وَلَوْ أَنْ تَلْقَى أَخَاكَ بِوَجْهِ طَلِيقٍ». رَوَاهُ مُسْلِمٌ .

Abu Dharr ؓ reported: Messenger of Allah ﷺ said, “Do not disdain a good deed, (no matter how small it may seem) even if it is your meeting with your (Muslim) brother with a cheerful face.” [Muslim]

Commentary

The Author , the great scholar of hadeeth, an-Nawawee – may Allah shower blessings on him – said, “Chapter on Excellence of Good Words And Meeting Others Cheerfully”: that is, when the individual meets his brother (in faith), it should be delightfully, with cheerful countenance and pleasant words because this is from the character of the Prophet ﷺ. This should not be regarded as degrading; rather, it is elevation for him and his reward is with Allah, the Mighty and

Sublime. It is also constitutes following the lines of conduct of the Prophet ﷺ; he was always happy and frequently smiling – may Allah’s peace and blessings be upon him.

So, it is incumbent that the individual meets his brother with cheerful countenance and good words in order to earn rewards, love and friendship and to avoid priding and exalting oneself above Allah’s servants. Thereafter, the author mentioned verses, including Allah’s saying:

“And lower your wings for the believers (be courteous to the fellow believers.”

Meaning that, be humble and gentle towards the believers because the believer has the right to be related with humbly. On the other hand, regarding the non-Muslims, Allah – Exalted – says:

﴿يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ
وَبِئْسَ الْمَصِيرُ﴾ (٧٣)

“O Prophet (Muhammad ﷺ)! Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell - and worst indeed is that destination.” (At-Tawbah: 73)

The individual who must be met with cheerful face is the believer. As for the disbeliever, if it is hoped that he may accept Islam if we relate with him keeping cheerful looks and giving good words, then we should hoping that he embraces Islam and benefit from such meets. But such humility and cheerful facial expressions only worsen his pomposity and arrogance towards the Muslims, then he should not be treated as described.

Keeping cheerful looks delights your companion since it certainly will differentiate between the individual who meets you frowning and the one who meets you cheerfully. As such, the Prophet ﷺ told Abu Dharr, “Do not underrate any good deed even if it is meeting your brother keeping a cheerful face.” This is from the aspects of good deeds because it will delight your brother and cheer him up.

Then when that is joined with pleasant words, two benefits are attained: cheerful face and pleasant words. Concerning good words, the Prophet ﷺ said, “Beware of the Fire, even if with a chip of date”; meaning that, place a barrier between yourselves and the Fire, “even if with a chip of date.” That is to say, if you hand out charity with just a half of a date, it will serve protection for you against the Fire if Allah the Mighty and Sublime accepts it.

“But if you find not that, then employ pleasant words”: Good words; like saying, “How are you?”, “How is your condition?” “How are your brothers?” “How is your family?” and such other expressions because they are among good words that will delight your companion. Every good word is charity for you with Allah and reward and recompense. The Prophet ﷺ said, “Goodness is a pleasant character.”⁽¹⁾

He ﷺ also said, “The most perfect of the believers in Faith are the best of them in character.”⁽²⁾

Allah alone grants success.

Chapter 89: excellence of clarity of discourse and repetition when statements would only be so understood

Hadeeth 696

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا تَكَلَّمَ بِكَلِمَةٍ
أَعَادَهَا ثَلَاثًا حَتَّى تُفْهَمَ عَنْهُ، وَإِذَا أَتَى عَلَى قَوْمٍ فَسَلَّمَ عَلَيْهِمْ

1 Reported by Muslim, Book of Goodness and Joining Ties of Kinship, Chapter on the Explanation of Evil, no. 2553.

2 Reported by At-Tirmidhi, Book of Breast-Feeding, Chapter on the Right of a Woman Upon her Husband, no. 1162, and Abou Daawood, Book of the *Sunnah*, Chapter on the Evidence for the Increase and Decrease of Faith; no. 4682.

سَلَّمَ عَلَيْهِمْ ثَلَاثًا. رَوَاهُ الْبُخَارِيُّ .

Anas ؓ reported: Whenever the Prophet ﷺ said something, he would repeat his words thrice so that the meanings would be understood fully; and whenever he came upon a group of people, he would greet them, and he would repeat salutation thrice. [Al-Bukhari and Muslim]

Hadeeth 697

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ كَلَامَ رَسُولِ اللَّهِ ﷺ كَلَامًا فَضْلًا يَفْهَمُهُ كُلُّ مَنْ يَسْمَعُهُ. رَوَاهُ أَبُو دَاوُدَ .

'Aishah ؓ reported: the speech of Messenger of Allah ﷺ was so clear that all those who listened to it would understand it. [Abu Dawud]

Commentary

The author – may Allah shower blessings on him – said in his Book, *Riyaad as-Saaliheen: Chapter on Excellence of Clarity of Discourse And Repetition When Expressions Will Only Be So Understood*: Meaning that, it is incumbent on the individual to be clear when he addresses people; he should not be hasty or ambiguous. His speech should be distinct, explanatory and clear, such that his audience understands him without any difficulty or burden. You notice some of the people speaking hastily, being so obscure that the individual would ask, “what are you saying?” This is absolutely contrary to the *Sunnah*. According to the *Sunnah*, address should be explanatory and clear to the addressee. It is neither compulsory that it has to be in classical language and neither is it even encouraged if the people become critical and consider such as from excessiveness.

People should be addressed in their language; your speech should be explanatory and clear as is in the hadeeth of Anas bin Malik - may Allah be pleased with him – that whenever the Prophet ﷺ spoke, he repeated his expressions thrice so that he may be understood.

So, his saying: “so that he may be understood” proves that if it were understood without repetition. And that is what actually happened; we would hear many narrations from the Messenger ﷺ in his sermons and in other gatherings without repetitions. However, if the person does not understand because he did not grasp the meanings well, then you could repeat them to him so that he may understand or when he hearing is some defective or in case he was in a noisy environment, then it is encouraged for you to repeat so that he may comprehend what you say.

So when he ﷺ gave the greeting of *Salam* to a people, “he gave the *Salam* thrice” meaning that, he would not repeat more than thrice. He would give the *Salam* once, and it was not replied, he gave it a second time, and if not still, he would repeat it the third time and if it was not then replied, he left it.

Likewise asking for permission to enter a place; he ﷺ would request thrice. That is to say, whenever visits a person, he would ask permission to enter the house, he would knock the door three times. And if the person does not respond, he left – may Allah’s peace and blessings be upon him. This was his conduct; he would repeat things thrice and then stop.

But does the same thing apply when a phone rings thrice? It may be included in this category; that if you phone an individual and the device rings three times while you hear it ring and he does not answer you, then you are blameless if you end the call. But it may be said also that: the telephone has a different ruling; that you should wait until you lose all hopes that you may be answered by those in the house since they may not be near the phone when you gave the call. They may be far away, needing to walk all the way to reach the telephone, and the rings of phone rapidly succeed themselves. Therefore, it may be restricted to the third ring or that until the individual loses hope of being answered. That is to say, if you make a call and the phone rings repeatedly without response, you may despair and stop the call.

Thereafter, the author mentioned the hadeeth of A'aishah (may Allah be pleased with her) that the Prophet's speech was clear and distinct. Meaning that, it was distinct; the letters were not muddled, likewise the words, such that if anyone desired to count them he will owing to his gradualness. And that is how a person's speech should be; it should not be muddled up and obscured to the listener because utterances are made to make the listener understand; and the more comprehensible it is, the better and more preferred.

In addition, the individual should follow this line of conduct; that is, when he makes his speech distinct, explanatory and clear, and he repeats it thrice for those who don't understand, he should have it in mind that he is following the Messenger of Allah ﷺ in that so that he earns rewards therewith and then helps his Muslims brother comprehend.

The mindset should be maintained regarding other practices of the Prophet ﷺ, keep it mind that you are following Allah's Messenger ﷺ in it so that you may attain true *Ittiba'* (followership) and reward.

Allah alone grants success.

Chapter 90: listening to unprohibited speech of a seatmate, and the scholar or preacher asking his audience to be quiet

Hadeeth 698

عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ: «اسْتَنْصِتِ النَّاسَ» ثُمَّ قَالَ: «لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ». متفقٌ عليه .

Jarir bin 'Abdullah رضى الله عنه reported: Messenger of Allah ﷺ asked me on the occasion of the Farewell Pilgrimage to tell the people to

keep silent, then he (ﷺ) said, “Do not revert to disbelief after me, chopping the heads of one another.” [Al-Bukhari and Muslim]

Commentary

The author , An-Nawawee – may Allah shower blessings on him – said in Riyaad as-Saaliheen: **Chapter on Listening to Unprohibited Speech of A Seat-mate, And the Scholar Or Preacher Asking His Audience to Be Quiet.**

We had mentioned previously that when the Prophet ﷺ gave the greeting of *Salam*, he did so thrice. It means that: if the person to whom the greeting was extended did not hear, he gave the second and if he still did not answer, he gave the third, and then he would stop. But if he responded to him the first time, he would not repeat the *Salam* a second time.

But here under this chapter, the discourse concerns the necessity for the individual to be attentive to the speech of his seatmate if that does not involve something forbidden. Carefully listening would be both in speech and action.

As for that regarding speech: It is for him not to speak when his companion speaks, otherwise confusion sets in and every individual begins to talk to the person near him. But the right thing in a gathering is that the speech comes from a single person so that every person benefits from the speech of others.

As regard attention related to action: It is necessary, when someone addresses you, for you to turn towards him and not look in different directions. Because when you look left and right while he addresses you, he considers you to arrogant, and Allah - the Exalted - had said:

﴿وَلَا تُصَوِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا﴾

“And turn not your face away from men with pride, nor walk in

*insolence through the earth.*¹ (Luqman 31:18)

So, you should pay attention to him and turn towards him so that he knows you are being attentive to him and interested in his speech. Except if he speaks about something unlawful such as back-biting, indecent speech or similar other things, then he should not be given attention; rather, you should prohibit him from such. If he persists upon the forbidden speech and rejects your advice, then it becomes incumbent on you to stand up and leave the place. Allah – the Exalted – said:

﴿وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتَ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ إِنَّكُمْ إِذَا مِثْلُهُمْ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ۝١٤٠﴾

“And it has already been revealed to you in the Book (this Qur’an) that when you hear the Verses of Allah being denied or mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allah will collect the hypocrites and disbelievers all together in Hell.” (An-Nisaa: 140)

Then the author – may Allah shower blessings on him – mentioned the hadeeth of Jareer bin Abdullah Al-Bajali (may Allah be pleased with him) that the Prophet ﷺ said to him during the Farewell Pilgrimage that, “Tell the people to keep silent.” Meaning that, ask them to be quiet so that they pay attention to what the Prophet ﷺ would say.

Then Prophet ﷺ said, “Do not revert to disbelief after me, striking the necks of one another.” *Yadrib* (as it occurs in the Arabic text) here occurs in the nominative, and it is not allowed to read it in the jussive form taking it to be a response to a prohibition. It is rather nominative because it expresses circumstance; meaning, do not return to be disbelievers after my demise in such a condition that you will strike the necks of each other. This contains proof that believers’ fighting

1 Qur’an 31 verse 18

يَتَخَوَّنَا بِهَا مَخَافَةَ السَّامَةِ عَلَيْنَا. مُتَّفَقٌ عَلَيْهِ .

Shaqiq bin Salamah reported: Ibn Mas'ud ؓ used to preach to us once every Thursday. A man said to him: "O Abu 'Abdur-Rahman, we love your talk and we wish that you preach us every day." He said: "There is nothing to prevent me from doing so, but I don't lest I bore you. I follow the same method in preaching to you that Messenger of Allah ﷺ adopted in preaching to us for fear of boredom." [Al-Bukhari and Muslim]

Commentary

The author – may Allah shower blessings on him – said in his Book, Riyaad as-Saaliheen, Chapter on Admonition and Being Balanced in It.

Al-Wa'dh (as it occurs in the Arabic text) means, explaining the rulings of the *Sharee'ah* along with some adjuration or caution. That is to say, that you say - for instance - to a person, "It is compulsory upon you to do such-and-such; so fear Allah and do what Allah has ordered you" and the like. The greatest admonition is Allah's Book; Allah – the Mighty and Sublime – says:

﴿يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى

وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٧﴾

"O Mankind! There has come to you a good advice from your Lord (that is, the Qur'an, ordering all that is good and forbidden at that is evil) and a healing for that (disease of ignorance, doubt, hypocrisy and difference etc) in your breast, - a guidance and a mercy explaining (lawful and unlawful things) for the believers." (Yoonus: 57)

Hence, the best of what by which admonition can be given is the Book of Allah – the Mighty and Sublime - because it entails words of

adjuration and caution; mention of the Paradise and Fire, the pious and the negligent. So, it is the most outstanding Book that could be used to give admonitions.

However, this is so for the person who has a heart and pays attention and is heedful, as He - Exalted - has said:

﴿إِنَّ فِي ذَلِكَ لَذِكْرَىٰ لِمَن كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ۝٣٧﴾

“Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful.” (Qaaf: 37)

As regard those whose hearts are hardened - we seek refuge with Allah – Allah, the Exalted said:

﴿وَإِذَا مَا أُنزِلَتْ سُورَةٌ فَمِنْهُمْ مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ ۖ إِيْمَانًا فَأَمَّا الَّذِينَ ءَامَنُوا فَزَادَتْهُمْ إِيْمَانًا وَهُمْ يَسْتَبْشِرُونَ ۝١٢٤﴾

“And whenever there comes down a Surah (Chapter on the Qur’an), some of them (hypocrites) say which of you has had his faith increased by it. As for those who believe it has increased their Faith and they rejoice.” (At-Tawbah: 124)

Likewise the true believer, whenever he recites a verse from Allah’s Book, his Faith increases, and he rejoices over the light of this great Book Allah has placed in his heart.

﴿وَأَمَّا الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ ۝١٢٥﴾

“But as for those in whose heart is a disease (of doubt disbelief and hypocrisy), it will add suspicion and doubt to their suspicion, disbelief and doubt and they die while they are disbelievers.” (At-Tawbah: 125)

We ask Allah’s refuge away from that.

So, the individual should give admonition with the Qur’an, the Sunnah and the statements of the great scholars and whatever will

soften the heart and turn it towards Allah the Mighty and Sublime.

Thereafter, the author – may Allah shower blessings on him – mentioned that admonition should be concise; that is, do not bore the people and make them loathe the Qur'an, the *Sunnah* and the statements of the people of knowledge. Because when the hearts are overburdened, they become fatigued, exhausted and bored, they despise the truth even though it is the truth! Consequently, the wisest of those who would ever give admonition among the creatures is Muhammad ﷺ; he would only give sermons from time to time and not overburden them so that they are not bored, becoming tired and then loathing the truth they are told.

Then the author – may Allah shower blessings on him – began the Chapter with His statement, Exalted is He:

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِلْهُمْ بِلَاغٍ هِيَ أَحْسَنُ﴾

"Invite (Mankind, O Muhammad ﷺ) to the way of your Lord (that is, Islam) with wisdom and fair preaching and argue with them in a way that is better."

Call to the path of your Lord; that is to say, to Allah's religion, because Allah's way is His religion considering the fact that it leads to Him - the Exalted. Whoever treads the path of this religion, it leads him to Allah - he Mighty and Sublime. In addition, because Allah – the Exalted – established this religion as a path for His servants; and so, it is ascribed to Him that: *"the way of Allah."*

"Invite (mankind, O Muhammad ﷺ) to the way of your Lord (that is, Islam) with wisdom and fair preaching, and argue with them in a way that is better..."

Firstly: Wisdom: Because affairs must be placed in their rightful positions at the proper time, with the appropriate speech and expressions. Some places are certainly not appropriate for admonition; likewise, some periods are not appropriate for giving admonition. Similarly, it may be inappropriate to admonish some persons in

particular conditions. You would rather wait till he becomes receptive of the sermon. Consequently, He said, “*with wisdom.*”

The scholars say: “Wisdom means to place things in their appropriate positions.”

Secondly: Fair preaching: Make your calls come along with good words of advice; expressions that will soften the heart; make it tender and turn it towards Allah, on the condition that it is good. When adjurations are better regarding a matter in the circumstance, they are employed, and if it deserves cautioning and warning, then warnings and words of caution should be used.

Likewise, it should be good in terms of presentation and syntax; it should be good and acceptable. Also, it should be nice from the perspective of being convincing, giving admonitions laden with persuading proofs; proofs from the *Sharee'ah* and those from the intellect well supported by those from the *Sharee'ah*. This is owing to the fact that, some of the people become convinced by *Sharee'ah* based evidences, such as the sincere believers. Allah – the Exalted – said:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ﴾

“It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in then decision.” (al-Ahzaab: 36)

But some among the people would not be satisfied with the *Sharee'ah* proofs; he would need that the *Sharee'ah* evidences be related to the intellectual proofs. Hence, Allah – free is He from all imperfections – would cite many intellect based proofs in many verses in addition to the text-based proofs He sent down to His Prophet. Consider – for instance – the matter of resurrection after death. The disbelievers reject resurrection and say: “Who will give life to bones after they would have decayed and become dust? How will a person die, have his bones, flesh and skin decomposed by the earth; how will

such be resurrected?”

Allah – the Exalted - responded:

﴿قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ ۚ﴾ (٧٩)

“Say (O Muhammad ﷺ): He will give life to them Who created them for the first time!” (Yaasin: 79)

Who created these bones in the first place? It is Allah; and returning creation is certainly easier than beginning it.

﴿وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ ۚ﴾ (٢٧)

“And He it is who originates the creation, then will repeat it (after it has been perish) and this is easier for Him.” (Ar-Room: 27)

﴿أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَىٰ أَن يَخْلُقَ مِثْلَهُمْ بَلَىٰ ۚ﴾ (٨١)

“Is not He, Who created the heavens and the earth able to create the like of them? Yes, indeed!” (Yaasin: 81)

These are intellect-based proofs; giving proof of the beginning for returning.

Similarly, Allah the Mighty and Sublime gave restoration of the earth after it was arid as proof for resurrection of life. Allah - the Exalted - sends down rain upon stiff arid land, devoid of life or plant, and the earth becomes green due to this rain. Who revives these plants except Allah? The One Who revived the earth after its being arid, dying out, is certainly Able to bring the dead back to life.

Life hereafter must occur; because it does not make wisdom that Allah originates this creation and sustains them with blessings and provisions, reveal Books and send Messengers to them, legislate *Jihad* (war) against the enemies of Allah and then everything just ends with this transient world. This negates wisdom; so there must be another life, the real life, as He - the Exalted - has said:

﴿يَقُولُ يَلَيِّنَنِي فَمَاذَا جِئَانِي﴾ (٢٤)

“He will say: Alas! Would that I had sent forth (good deeds) for (this) my life.” (Al-Fajr: 24)

The real life is the life hereafter.

﴿وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ

النَّارِ﴾ (٢٠١)

“And of them there are some who say: our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the fire!” (Al-Baqarah: 201)

He then said: *“and argue with them in a way that is better”*: that is, when you give good admonition and someone begins to argue, not agreeing, then argue and not withdraw. But make the argument in a better way in terms of methodology, presentation and being convincing. If he presents his argument, strive to refute the evidence. If refuting his evidence will take time, move on to another proof; do not be entangled in the argument with him. You should rather give another evidence the other party will find difficult to annul. Consider the example of Ibrahim عليه السلام when a man contented with him about Allah:

﴿أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي

يُحْيِي وَيُمِيتُ﴾ (٢٢٨)

“Have you not looked at him who disputed with Ibrahim (Abraham) about his Lord (Allah), because Allah had given him the kingdom? When Ibrahim (Abraham) said (to him): my Lord (Allah) is He Who gives life and causes death.” (Al-Baqarah: 258)

That is, but you do not have the ability to give life and cause death.

“He said: I give life and cause death.”

How can this contender give life and cause death? He could bring a man already sentenced to death and say: "Do not kill him", and then bring a man who does not deserve death and order that, "Kill him!" That was how he deceived the people.

So Ibrahim – on him be peace and blessings - said:

﴿فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ ۚ﴾ (TOA)

"Verily! Allah causes the sun to rise from the east: then cause it you to rise from the west." (Al-Baqarahh: 258)

He did not contend his statement that, "I (also) give life and cause death." Otherwise, if he did he could say, "But you did neither give life nor cause death, you only did something causing death which is killing and he died. You raised the weapon and he was killed." However, Ibraaheem left all this - because it involves lengthy argument – to something any contender cannot argue; he said,

﴿فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ ۚ﴾ (TOA)

"Verily! Allah causes the sun to rise from the east; then cause it to rise from the west." (Al-Baqarahh: 258)

He was not able to give any response. Consequently, He said,

﴿فَبُهِتَ الَّذِي كَفَرَ﴾ (TOA)

"So the disbeliever was utterly defeated..." (al-Baqarahh: 258)

In a nutshell, Allah – the Exalted – said, *"and argue with them in a way that is better."* (an-Nahl: 125)

It is understood from the verse, that whoever cannot argue with that which is better should not argue; because a true believer who has no problem with his Faith may come and a disputing person will argue with him and he finds it difficult to defeat him. In that circumstance, do not argue because if you do, you would not have argued with that which is better. So leave him till another time or till someone more

skilled than you in argument comes along to faces him.

Allah knows Best.

Hadeeth 700

وَعَنْ أَبِي الْيَقْظَانِ عَمَارِ بْنِ يَاسِرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ:
سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ طُولَ صَلَاةِ الرَّجُلِ، وَقِصَرَ
خُطْبَتِهِ، مِثْنَةٌ مِنْ فَهْمِهِ، فَأَطِيلُوا الصَّلَاةَ، وَأَقْصِرُوا الْخُطْبَةَ».
رَوَاهُ مُسْلِمٌ .

‘Ammar bin Yasir ؓ reported: I heard Messenger of Allah ﷺ saying, “Prolonging Salat (prayer) and shortening the Khutbah (religious talk) indicate the religious knowledge of the person. Make your Salat long and your sermon short.” [Muslim]

Hadeeth 701

وَعَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ السُّلَمِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَا
أَنَا أَصْلِي مَعَ رَسُولِ اللَّهِ ﷺ، إِذْ عَطَسَ رَجُلٌ مِنَ الْقَوْمِ فَقُلْتُ:
يَرْحَمُكَ اللَّهُ، فَرَمَانِي الْقَوْمُ بِأَبْصَارِهِمْ! فَقُلْتُ: وَاتَّكَلَ أُمِّيَاهُ!
مَا شَأْنُكُمْ تَنْظُرُونَ إِلَيَّ؟ فَجَعَلُوا يَضْرِبُونَ بِأَيْدِيهِمْ عَلَى
أَفْخَازِهِمْ! فَلَمَّا رَأَيْتُهُمْ يُصَمُّتُونَنِي، لَكِنِّي سَكَتُ. فَلَمَّا صَلَّى
رَسُولُ اللَّهِ ﷺ، فَبِأَبِي هُوَ وَأُمِّي، مَا رَأَيْتُ مُعَلِّمًا قَبْلَهُ وَلَا بَعْدَهُ
أَحْسَنَ تَعْلِيمًا مِنْهُ، فَوَاللَّهِ! مَا كَهَرَنِي وَلَا ضَرَنِي وَلَا شَتَمَنِي،
قَالَ: «إِنَّ هَذِهِ الصَّلَاةَ لَا يَصْلُحُ فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ،

إِنَّمَا هِيَ التَّسْبِيحُ وَالتَّكْبِيرُ، وَقِرَاءَةُ الْقُرْآنِ» أَوْ كَمَا قَالَ رَسُولُ
 اللَّهِ ﷺ. قُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي حَدِيثُ عَهْدٍ بِجَاهِلِيَّةٍ، وَقَدْ
 جَاءَ اللَّهُ بِالْإِسْلَامِ، وَإِنَّ مِنَّا رِجَالًا يَأْتُونَ الْكُفَّانَ؟ قَالَ: «فَلَا
 تَأْتِيهِمْ» قُلْتُ: وَمِنَّا رِجَالٌ يَتَطَيَّرُونَ؟ قَالَ: «ذَلِكَ شَيْءٌ يَجِدُونَهُ
 فِي صُدُورِهِمْ، فَلَا يَصُدَّنَّهُمْ». رَوَاهُ مُسْلِمٌ .

Mu'awiyah bin Al-Hakam As-Sulami ؓ reported: While I was in Salat with Messenger of Allah ﷺ, a man in the congregation sneezed and I responded with: ' Yarhamuk-Allah (Allah have mercy on you).' The people stared at me with disapproving looks. So I said: "May my mother lose me. Why are you staring at me?" Thereupon, they began to strike their thighs with their hands. When I saw them urging to me to remain silent, I became angry but restrained myself. When Messenger of Allah ﷺ concluded his Salat . I have never before seen an instructor who gave better instruction than he, may my father and mother be sacrificed for him. He neither remonstrated me, nor beat me, nor abused me. He simply said, "It is not permissible to talk during Salat because it consists of glorifying Allah, declaring His Greatness as well as recitation of the Qur'an," or he said words to that effect." I said: "O Allah's Messenger, I have but recently accepted Islam, and Allah has favoured us with Islam. There are still some people among us who go to consult soothsayers." He said, "Do not consult them." Then I said: "There are some of us who are guided by omens." He said, "These things which come to their minds. They should not be influenced by them." (Muslim)

Commentary

The author , An-Nawawee – may Allah shower blessings on him – said under the chapter on Admonition and being balanced In it, avoiding to bore or burden the people with the admonition.

The explanation of the verses the author – may Allah shower blessings on him – cited under this chapter had been given, and that was Allah's saying – the Exalted:

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ﴾ (125)

"Invite (mankind, O Muhammad ﷺ) to the way of your Lord (that is, Islam) with wisdom (that is, with the Divine inspiration and the Qur'an) and fair preaching, and argue with them in a way that is better."

Then the author mentioned some hadeeths including the hadeeth of 'Ammar bin Yasir (may Allah be pleased with them both) that the Prophet ﷺ said, "The length of the individual's Prayer and the conciseness of his sermon indicate his understanding."

He referred to the Friday Prayer.

The Friday Prayer has to sermons preceding it, so the Prophet ﷺ said, "The length of the individual's Prayer and the conciseness of his sermon indicate his understanding." Hence, even though it apparently refers to the Friday sermon, it is also general including the occasional speeches. It is not allowed to lengthen and burden the people; the shorter it is, the better from two angles:

The first angle: That the people do not get tired.

The second angle: That they may fully grasp what he said.

When speech is lengthily, some of it is lost. But if it comes concise, brief and encompassing, the people gain and then they do not get bored.

As regard making the Prayer long, it means that the Prayer should be like that of the Prophet ﷺ which is not lengthy, bearing in mind that the Prophet ﷺ scolded Mu'adh for making his 'Ishaa Prayer long. He also berated another person for lengthening the Fajr Prayer. He said, "O you people! Some of you drive people away."⁽¹⁾

1 Reported by Al-Bukhaari, Book of The call-to-Prayer, Chapter on the Imam's

So, the length intended in this hadeeth (under discourse) refers to that which tallies with the Prayer of Allah's Messenger ﷺ. This is if the person is an Imam; but if he were observing the Prayer *alone*, he may lengthen it as he wishes; no one will prevent him therefrom since he would be dealing with himself alone in the circumstance. Then the Prophet ﷺ said, "Make the Prayer long but make the sermon brief." So lengthen it as is reported and make the sermon concise. However, the sermon must impact the senses; it should really be an admonition and bring benefit.

Thereafter, the author cited the hadeeth of Mu'awiyah bin Al-Hakam (may Allah be pleased with him) that: While he was observing the Prayer with the Prophet ﷺ, a man among the people sneezed and said, "*Al-Hamdu lillaah* (meaning: Praise be to Allah)." Mu'awiyah replied him that, "*YarhamukAllah* (meaning: may Allah have mercy upon you)", because when you hear a person who sneezed given praises to Allah, it becomes mandatory upon you to respond to him and say: "*YarhamukAllah* (meaning: may Allah have mercy upon you)" even if you are reading, perusing or revising.

As for doing so during the prayer, then this is not permissible because no speech of mankind is acceptable during the Prayer. Consequently, the people frowned at Mu'awiyah; so they started looking at him. So he wondered, "May his mother loose him! What have I done (wrong)?"

They started beating their thighs with their own hands trying to hush him. So he went silent and continued his prayer. When he had finished the Prayer, the Prophet ﷺ invited him and Mu'awiyah (while reporting the hadeeth) said, "May my father and mother be his ransom! I have never seen a better teacher – not before or after him. By Allah, he neither harassed me nor abuse me nor beat me." He only spoke to him gently and said, "This Prayer does not allow any normal human talk except glorifying Allah, pronouncing His greatness and reading the Qur'an" or as Allah's Messenger ﷺ put it.

Shortening his Standing and Perfecting the Bowing and prostration Postures, no: 702; and Muslim, Book of the Prayer, Chapter on Ordering the Imams to Make the Prayer Brief; no. 466.

This is a concise and beneficial admonition; Mu'awiyah benefited therefrom and narrated it to those after him.

This hadeeth contains evidence that: the praying individual may turn his face or look elsewhere due to some preponderant benefit or need. Otherwise, it is best to have his sight at his place of prostration, and when in the sitting position, his gaze should be fixed on his point of pointing; because the person in the sitting position for *Tashahhud* (testification to the Oneness of Allah before ending a Prayer) or that between two prostrations would slightly raise his first-finger and point it while making supplications. So his gaze should be fixed on the point of his pointing. However, in the standing, bowing and prostration postures, he should keep looking at his place of prostration.

Some scholars say, "He should in his front" but the matter is of considerable latitude; if he wills, he may look at his place of prostration or in front. However, if the need arises and he turns, then there is no blame.

It also shows that slight activity during the Prayer does not harm, because the companions were beating their thighs with their palms and the Prophet ﷺ did not berate them for that, except that he ﷺ said, "Whenever anything alarms you, then the men should say the *Tasbeeh* (*Subhaanallah*) and the women should clap."⁽¹⁾

It proves likewise that speaking during the Prayer is not allowed, and that it voids the Prayer (of the talking individual), except when the person is ignorant, forgetting or just became unwary. For example, if a person greets you with the *Salam* greeting while you observe the Prayer or knocked the door while you were observing the Prayer and you unwarily said, "Come in" or that, "*Alaykum As-Salam* (meaning: And upon you be peace)" out of forgetfulness or being unwary, your Prayer is valid because Allah does not hold a person responsible for ignorance, forgetfulness or when he acts unknowingly:

1 Reported by Al-Bukhaari, Book of Rulings, Chapter on the Imam comes to People and Makes Amend between Them, no. 7190, and Muslim, Book of the Prayer, Chapter on the Congregation Putting Forward Someone to Lead the Prayer when the Imam Tarries, no. 421.

﴿لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ﴾

"Allah will not call you to account for that which is unintentional in your oaths, but He will call you to account for that which your hearts have earned." (al-Baqarahh: 225)

Among the benefits of this hadeeth is: The beautiful approach of the Prophet ﷺ to teaching; he ﷺ would teach gently and softly. This was his conduct – peace and blessings be upon him, and he is the model for his Nation. What is incumbent upon the individual is to put people in their due positions; the unrepentant arrogant addressee should be spoken to in the manner that befits him and the ignorant craving for knowledge should be spoken to in a manner appropriate to him.

Among the lessons in this hadeeth is that: normal human speech is not allowed at all during the Prayer; the Prayer must have no other than the *Tasbeeh* (glorification of Allah), *Takbeer* (saying *Allah is the Greatest*) and reading the Qur'an, or as he ﷺ has put it. As we all know, the Prayer entails reading the Qur'an, saying *Allah is the Greatest*, making the *Tasbeeh*, giving supplications, and the *Tashahhud* (i.e., testifying to the Oneness of Allah), according to the well-known practice among the Muslims.

This hadeeth also teaches that: the individual who gives a sermon should be commended if the admonition is good and devoid of derision. This will encourage the preachers to continue upon the methodology. In the narration of Mu'awiyah bin Al-Hakam (may Allah be pleased with him), he said, "O Messenger of Allah! I have only recently left Ignorance, and Allah the Exalted has brought Islam." He said this in order to explain his situation before and after (Islam) and mention Allah's favor upon him, since in Ignorance, they would not acknowledge and act upon good or forbid and avoid evil except what they did following their custom. But Allah blessed us with this Islam, the clear light and tremendous criterion. So, it differentiated truth from falsehood, explained benefit and harm, distinguished between Faith and disbelief, separated between Monotheism and Idolatry and other such things with which Allah blessed this *Ummah* of Islam.

Then he – may Allah be pleased with him – said, “We have some amongst us who approach soothsayers.” He – peace and blessings be upon him – then answered that, “Do not go to them.” Soothsayers are men to whom the devils descend, bringing the information they stealthily collect from the lowest heaven. They then tell people what these devils tell. They add many lies to something true and when one out of a hundred of what they say comes true, people resort to them. So they would go to them and ask them to tell their fortunes.

Therefore, the word, *Kaahin* (as it occurs in the Arabic text), refers to a man the devils visit and bring what they stealthily get from heavenly information and then, he adds many falsehoods to the information. People would approach them and ask, “How will our condition be? How will our future be?” They ask them about matters of the future generally and particularly, and they tell them of what they had heard from the narrations of the devils.

The Prophet ﷺ said, “Do not go to them”; just one expression. Do not approach sorcerers! Would we imagine that Mu'awiyah or any of the companions will be told by the Messenger ﷺ not to do a thing and then, they will do it? Never! We cannot even imagine it. They were not like most of the people today; the prohibitions would be repeatedly mentioned to them, yet do not desist. They may even twist the meanings and say, “the prohibition only expresses dislike” or that, “the prohibition only teaches manners” or “indicates preference” and the like.

Then, you should understand that the *Kaahin* also tells about the Unseen future; a person who goes to him has three conditions:

The first condition: That he goes to him and asks him (about the Unseen future) but does not believe him. It is established in *Saheeh Muslim* that the Prayer of such a person will not be accepted for forty days!⁽¹⁾

The second condition: That he goes and asks him (about Unseen matters of the future) and believes. Such a person disbelieves therewith

1 Reported by Muslim, Book of Greetings, Chapter on Prohibition of Divination..., no.2230

based on his saying – peace and blessings be upon him – “Whoever approaches a sooth-sayer and believes what he says has disbelieved in what was sent down to Muhammad.”⁽¹⁾ His disbelief springs from the fact that believing him, implies belying the statement of Allah, the Mighty and Sublime, that:

﴿قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ﴾

“Say: None in the heavens and the earth knows the Ghayb (Unseen) except Allah.” (An-Naml: 65)

This is because, the soothsayer tells about the Unseen future; so if you accept what he says, it means rejecting this verse which is a thing that constitutes disbelief. So, it is reported in the hadeeth that, “Whoever approaches a soothsayer and believes what he says has disbelieved in what was sent down to Muhammad.”

The third condition: That he asks him in order to disprove him; he only asked him to test him; there is no blame in this. The Prophet ﷺ asked Ibn Sayyad about what he ﷺ had in mind, so he (Ibn Sayyad) answered that, “*Ad-dukh*” meaning *adh-Dukhaan* (smoke). So, the Prophet ﷺ said, “Get away! You will never be able to surpass your ability.”⁽²⁾

Consequently, if he questions him in order to disgrace and expose him; then there is no blame doing that. In fact it may even be encouraged since it entails eradicating falsehood.

Thereafter, he asked him another question, “Some among us make evil omens.” He ﷺ answered, “This is just something that suddenly comes to their minds; it should not hinder them!”

At-Tatayyur (as in the Arabic text and rendered as making evil omens) means, making portents with things. The Arabs would take

1 Reported by At-Tirmidhi, Book of Purification, Chapter on What has been Reported about the Dislike of Having Sexual Affair with Menstruating Women; no. 135.

2 Reported by Al-Bukhaari, Book of Preordainment, Chapter on “He comes between a Man and his Heart”; no. 6618, and Muslim, Book of Tribulations, Chapter on the Mention of Ibn Sayyad; no. 2930.

portents and mostly, with birds, the direction it flies. If it flies right, it has an interpretation, if it flies left it has its meaning and forward, it has a implication. Likewise when it flies backwards, depending on Arab superstitions and myth. So they used to take omens from birds; they make it encourage them to continue (the activity they regarding which they sought portent) or hold back. If the bird flies - for example - towards the left, he may say, "This is an evil warning, I will not travel"! But if it flies towards the right, he says, "This will be a blessed journey; the right implies fortune and blessing"! Those were their superstitious terms. They mostly sought portents with birds.

Sometimes, they would make omens with days, at other times with months and even with some voices they hear; they may even make omens with individuals such that there are people now who would leave their homes and if the first person they meet has an ugly look they say, "Today will be bad" he makes evil omen. But when they meet a person with a nice look, they say, "Today is good"; so they become optimistic. The Prophet ﷺ said, "This is something that suddenly comes to their minds; it should not hinder them."

If the individual depends on making evil omens his affairs will muddle and he will ever be in confusion and anxiety.

The Arabs used to seek omens with the month of Shawwal for marriage; they say, "Whoever marries in the month of Shawwal will not be successful." That is what the Arabs used to say. However, A'aishah (may Allah be pleased with her) would say, "The Prophet ﷺ married me in Shawwal" he tied the nuptial knot with her in Shawwal and consummated the marriage with her in Shawwal. So she would say, "Which one of you ranked higher in his sight than me?"⁽¹⁾

Undoubtedly, A'aishah is the most beloved woman to him after he married her, yet he actually married her in Shawwal and consummated the marriage also in Shawwal but due to their own Ignorance, Arabs used to say, "Whoever marries in Shawwal will not be successful." Today, we find people marrying in the month of Shawwal and all

1 Reported by Muslim, Book of Marriage, Chapter on the Merit of Marriage and Marrying in Shawwal..., no. 1423.

they get is goodness!

So, importantly, you should erase making omens with birds or any other thing from your mind and ever be optimistic. Consider life ahead of you full of opportunities; the path (to success) ahead is ever open. The Messenger ﷺ would desire being very optimistic and hate making evil omens.⁽¹⁾ So be hopeful always, what Allah Wills will certainly come to pass. Be pleased and happy and open-minded; life (chances) ahead of you is broad and the path ahead is vast. This is goodness!

As for omens, pessimism and a person worrying about everything, this will make life constrained for him. This is one of the beauties of Islam; that it abolished omens and affirmed optimism because optimism is good and omen is evil.

Allah alone grants success.

Chapter 92: dignity and calmness

Hadeeth 703

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ مُسْتَجِمًا قَطُّ ضَاحِكًا حَتَّى تُرَى مِنْهُ لَهَوَاتُهُ، إِنَّمَا كَانَ يَتَبَسَّمُ. متفقٌ عليه .

Aishah ؓ reported: I have never seen Messenger of Allah ﷺ laughing so heartily that his uvula could be seen. He used to smile only. [Al-Bukhari and Muslim]

Commentary

The author , the great scholar of hadeeth, An-Nawawee – may Allah

1 Reported by Ibn Majah, Book of Medicine, Chapter on “He used to Like Being Optimistic But Disliked Omens”, no. 3536.

shower blessings on him – said, **Chapter on Dignity and Calmness.**

Al-Waqaar (as it occurs in the Arabic text rendered as dignity) refers to the condition a servant assumes in which he becomes respected such that whoever sees him holds him in high esteem and admiration.

As for *Sakeenah* (as it occurs in the Arabic text translated as Calmness) means, being relaxed and not nervous or upset. He will be serene in his mind, limbs and utterances. Undoubtedly, these two qualities, dignity and Calmness, are of the best qualities Allah bestows a servant. Because their opposites are that the individual lacks calmness; he would be bereft of self-worth and serenity. He will be so lowly, degrading and debasing himself.

The opposite of calmness is that the person is restless, looking her and there; no sign of tranquility of any sort will be noticed in his mindset or utterance or deeds. So if Allah bestows self-regard and calmness upon a servant, he has certainly attained two noble traits.

Similarly, contrary to calmness is haste; when the individual is hasty, rash and reckless, his only interest rumor mongering, something Allah's Messenger ﷺ has prohibited! He would prohibit rumormongering, excessive questioning and wasteful spending.⁽¹⁾ So, if a person is not careful and diligent regarding affairs, then his errors will be much, and then, the people begin to lose confidence in him. He begins to fall in the category of those whose words are rejected and not accepted.

Thereafter, the author cited the statement of Allah, the Mighty and Sublime:

﴿وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ

قَالُوا سَلَامًا﴾ (١٣)

“And the slaves of the Most Gracious (Allah) are those who walk

1 Reported by Al-Bukhaari, Book of Zakaah, Chapter on His statement Exalted is He: ‘they do not beg of people at all’, no. 1477, and Muslim, Book of Judgments, Chapter on Prohibition of Needless Excessive Questioning without Need and Prohibition of...no. 1715.

on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness.” (Al-Furqaan: 63)

“*The servant of the Most Gracious (Allah)*”: those Allah has favored with mercy and guided them to goodness are those who walk on the earth in humility. That is, when you see them, you find a man walking sedately, devoid of ugly haste.

“And when the foolish address them (with bad words they reply back with mild words of gentleness (Salam).”

Meaning that, they make expressions by which they keep safe from the evil of those persons. It does not imply that they actually say *Salam*; it just means that when the foolish addresses him, he utters a statement by which he keeps protected from his evil; either by responding in a much better manner or remaining silent if that shows to be better.

In a nutshell, he will utter an expression to avoid anything unpleasant considering the fact that the foolish is problematic; if you contend or argue with him, he say harsh words to you or condemn what you invite unto. Consequently, he may disparage the Religion and the like of that – and the refuge is with Allah. So, from the success attained by the slaves of the Most Gracious is that whenever the foolish addresses them, they say, *Salam*; that is to say, they give an utterance by which they get protected and safe from sin.

Among their traits He mentioned at the end of the verses is that:

“And those who do not witness falsehood”: That is, they do not witness false statements or despicable deeds.

“And if they pass by some evil play or talk”: which lack benefit or even evil, *“they pass by it with dignity”* i.e., safe and free of it. Because things are either good or evil or idle play; as for evil, they do not witness it. But as for idle play or talk, they walk past it with dignity while they engage in good.

Thereafter, he mentioned the hadeeth of A'ishah - may Allah be pleased with her - that she said, "I have never seen Allah's Messenger ﷺ laughing so heartily such that his uvula could be seen. He would rather only smile."

That is, he would not laugh ignominiously loud, opening his mouth till his upper palate appears. He would only smile or chuckle till his molars or canine shows – peace and blessings of Allah be upon him. He would only smile, not laughing loudly such that he would open his mouth exposing the palate. It shows the Prophet's dignity. Hence, you notice the individual who is fond of loud laughter, laughing uproariously, opening the mouth widely lacking esteem before people. He would be lowly before them, having no esteem. But the one who frequently and appropriately laughs, you find him being loved; meeting him is pleasant and delightful.

Allah alone grants success.

Chapter 93: walking sedately to prayer and learning places and other acts of worship

Hadeeth 704

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا أُقِيمَتِ الصَّلَاةُ، فَلَا تَأْتُوهَا وَأَنْتُمْ تَسْعَوْنَ، وَأَتُوهَا وَأَنْتُمْ تَمْشُونَ، وَعَلَيْكُمْ السَّكِينَةُ، فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتِمُّوا». متفقٌ عَلَيْهِ .

Abu Hurairah رضي الله عنه reported: I heard the Messenger of Allah ﷺ saying, "When the Iqamah are pronounced, do not come to it

running, you should walk calmly with tranquillity to join the congregation. Then join in what you catch for and complete what you miss.” [Al-Bukhari and Muslim]

Hadeeth 705

وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ دَفَعَ مَعَ النَّبِيِّ ﷺ يَوْمَ عَرَفَةَ فَسَمِعَ النَّبِيَّ ﷺ وَرَاءَهُ زَجْرًا شَدِيدًا وَضَرْبًا وَصَوْتًا لِلإِيلِ، فَأَشَارَ بِسَوْطِهِ إِلَيْهِمْ وَقَالَ: «أَيُّهَا النَّاسُ! عَلَيْكُمْ بِالسَّكِينَةِ فَإِنَّ الْبِرَّ لَيْسَ بِالِإِيْضَاعِ». رَوَاهُ الْبُخَارِيُّ، وَرَوَى مُسْلِمٌ بَعْضَهُ .

Ibn ‘Abbas ؓ reported: I accompanied the Prophet ﷺ while we were returning from ‘Arafat. Messenger of Allah ﷺ heard behind him a loud noise of beating and of driving the camels forcibly. He pointed towards it with his whip and said, “O people! Proceed calmly. No virtue lies in rushing.” [Al-Bukhari and Muslim]

Commentary

The Author , the great scholar of hadeeth, an-Nawawee – may Allah shower blessings on him – said, Chapter on Walking Sedately to Prayer and Learning Places And Other Places of Learning.

It is well-known that the Prayer forms the most important Pillar of Islam after the Twin Statements of Testimony. It is one of the greatest of Allah’s symbols. When the individual stands up to observe the Prayer he stands before Allah, the Mighty and Sublime. A well-known fact is that an individual would approach a person he holds in high esteem being mannerly, tranquil and calm. How about when he comes to stand before Allah the Might and Sublime?

As such, the individual should approach the Prayer tranquil as is contained in the hadeeth of Abu Hurayrah - may Allah

be pleased with him.

Thereafter, the author gave proof supporting the Chapter heading with Allah's statement that:

"And whosoever honors the symbols of Allah, then it is truly from the piety of the heart."

The person who would honor Allah's symbols and act appropriately to respect them has certainly manifested aspects of the heart's piety. That indicates his sincere intentions and righteousness. And when the hearts have conscious fear of Allah, the limbs obey Allah's injunctions based on the statement of Allah's Messenger ﷺ, "Certainly the body has a piece of flesh, when it is upright, the entire body is upright, and when it is bad the entire body is bad. And that is the heart."⁽¹⁾

Therefore, it becomes incumbent upon you to honor Allah's symbols; that would indicate your conscious fear of Allah. It would also earn you rewards with Allah the Mighty and Sublime:

﴿ذَلِكَ وَمَنْ يُعِظْمِ حُرْمَتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ﴾ (٣٠)

"That, and whoever honors the scared things of Allah, then that is better for him with his Lord." (al-Hajj: 30)

Then he mentioned the hadeeth of Abu Hurayrah - may Allah be pleased with him - that the Prophet ﷺ said, "Whenever the Prayer is established, do not approach it running"; that is, if you hear the call-to-commence-the-Prayer while outside the mosque. This indicates apparently that the call-to-commence-Prayer may be so audible to be heard outside the mosque. It occurs in hadeeth that Bilaal said to the Prophet ﷺ, "Do not precede me to say the *Ameen*"⁽²⁾ showing that he would call for the Prayer to commence from a place people heard him.

1 Reported by Al-Bukhaari, Book of Faith, Chapter on the Virtue One Who Safeguards His Religion, no. 52, and Muslim, Book of Watering, Chapter on Taking the Lawful and Abandoning Ambiguous Matters; no. 1599.

2 Reported by Abou Daawood, Book of Prayer, Chapter on Saying: *Ameen* while Behind the Imam; no. 937.

The Prophet ﷺ said, “Approach it while you walk sedately”; that is, walking normally while you are calm.

His statement that, “...while you walk”, is proof that he would walk normally and not hasten his steps as encouraged by some of the people of knowledge. This is owing to the fact that, the saying of the Prophet ﷺ that, “He would not take a step except that Allah raises him by a station therewith”⁽¹⁾ this does not imply that he should shorten his steps. He should rather walk normally without haste. And the individual approaches the Prayer in this manner, the Prophet ﷺ had said, “Whatever you meet, observe and whatever you miss, then complete it.”

Except that the scholars say, “If he fears missing a unit of the Prayer; i.e., missing the bowing posture, then there is no blame if he hastens a bit in such a way that is not despicable, then there is no blame in that.” However, it should not be in an ugly manner involving clatter and brattle.

Several points of benefit can be derived from this hadeeth:

Among which is: Revering the Prayer and that the individual should approach the Prayer being mannerly, consciously fearful of Allah, calm and tranquil.

Also: The call-to-commence-Prayer should be heard outside the mosque Therefore, if the caller Prayer stands in front of the microphone in order that those outside the mosque may hear, then there is no problem. Although, some have responded to this and said, “Pronouncing it outside the mosque will cause the people to become lazy, and they will not come to the mosque till they hear the call-to-commence-Prayer and perhaps, they may even miss the first unit or more depending on their closeness to the mosque or distance from it.

However, since a similar occurred during the time of the Messenger ﷺ and the call-to-commence-Prayer was heard from outside the mosque, we rule in our view, that there is no blame in that. However, the sin that is feared in that regard is what some people do:

1 Reported by Al-Bukhaari, Book of Prayer, Chapter on Observing the Prayer in the Mosque in the Market, no. 477.

transmitting the Prayer itself through the loudspeakers attached to the minarets. This will disturb those around the mosque, particularly during the late-night Prayers. The Prayers in which the readings are made loudly will disturb those in their homes (around the mosque) and other nearby mosques to such an extent that some would rather follow the Imam in a second mosque while in a nearby mosque due to the magnitude of the sound from the mosque. We even heard that some people said the *Aameen* to the readings of an Imam in a nearby mosque. When he said,

“Not (the way) of those who earned your Anger (such as the Jews), nor of those who went astray (such as the Christians),”

Those others said, “*Aameen*.”

And this is not far-fetched because once the heart becomes engrossed in a thing; it turns away from any other than it. So, if they were following the recitation of the mosque close-by, and the recitation of the Imam is good in terms of the voice and sound, then the heart becomes diverted from the Imam in front of them.

It is established in *Al-Muwatta* of Imam Malik – may Allah shower blessings on him – that the Prophet ﷺ went out one night while his companions were in the mosque observing the Prayer, making their readings loud. So, he – alayhi as-salaat was-salaat – said, “The praying person is in private conversation with his Lord, so he should pay attention to what he says to Him. No one of you should raise his voice reading the Qur’an over those of others.”⁽¹⁾ So he – peace and blessings be upon him – regarded it as inconvenience and thus prohibited it. Experience also supports this. Consequently, our view is that those who transmit the Prayers through the loudspeakers attached to the Minarets are committing sins if their actions constitute inconvenience to those around the mosque.

Therefore, if an action involves that an individual may be sinning or free from sin, then leaving such deeds is certainly better. More so, when it really lacks any benefit. The Imam leads those in the mosque and not those away from it. Likewise, if the individual is lazy, the satan

1 Reported by Malik in his *Muwatta* (1/80)

may hold him back, and so, he begins to wait for the first unit or the second or even the third unit. He may whisper to him that, “sit down till it remains a single unit” and he becomes deprived of the virtue of attending the mosque for the Prayer since he could hear the voice of the Imam giving the readings over the speaker. Each time he tries the stand up, the devil encourages him to sit on.

Therefore, we adjure our brothers, particularly the leaders, not to do this; they should free themselves of blames and not bring inconvenience to their brothers as well, more so, when they are in their own homes. At times, some of the people might have observed his Prayer choosing to have some sleep and rest; he might even be ill, not having slept throughout the night and then he is disturbed by this noise. The mosque may be close to the rooftops (where people get fresh air) during summer and there may even be kids there the loudspeakers may frighten.

In a nutshell, some of the people have been brought in to trials regarding this matter – we beseech Allah to preserve us and you -; they cause harm to nearby mosques and homes with something that lacks any benefit.

When you come in while the Imam is in the bowing posture, make the *Takbeer* (say: *Allah Akbar* - Allah is the Greatest) that enters you into the Prayer while standing upright and then bow. At that you would have met that unit. Likewise, if you come in while he has returned to the standing position after bowing, say the *Takbeer* (i.e., *Allahu Akbar*, meaning *Allah is Greatest*) and then join him (in that position) and go to prostration following him. But do not count this as a unit, because if the individual does not meet the Imam’s bowing position (for a particular unit of the Prayer), then he has missed the unit.

If you come in while he is in prostration, say the *Takbeer* while standing, then go to prostration. Do not wait till he stands up. Similarly, if you come in while he is in the sitting posture, say the *Takbeer* in the standing posture and then and sit down. In whichever position you meet the Imam, follow him. If you arrive while he is in the last *Tashahhud* (i.e., the statements of testimony made while ending the

Prayer); look to see, if there is a group (which has not observed the prayer), do not join him (i.e., the Imam), because you would not have met the Congregational Prayer by meeting the *Tashahhud* except by meeting a complete unit. This is based on the statement of the Prophet ﷺ that, “Whoever meets a unit of Prayer has actually met the Prayer.”

But if there is no group of people with you and you may not find another mosque (to join in that same Prayer), then join him even if he were in the sitting of *Tashahhud*. But you should not count it as anything because you already missed the bowing position.

His saying, “...then complete it” contains proof that if the person who joins the Prayer after it commenced pays back, he should pay back the end-part of his Prayer and not the beginning. So if he meets the last two units of the *Dhuhur* Prayer – for instance -, and he stands up to repay, the two units he will repay are those that end his Prayer. As such, he should not recite any more than the Opening Chapter, *Al-Faatihah* considering the fact that the prophetic practice regarding the last two units is that no other than the Opening Chapter should be read in them.

As for the hadeeth of Ibn Abbas - may Allah be pleased with him - that the Prophet ﷺ was proceeding from Arafat and heard clatters and other loud noise behind him including those from beating of the camels and their cries. During the times of Ignorance, they used to move hurriedly from Arafat wishing to leave before darkness fell. So they used to beat the camels vehemently. The Prophet ﷺ gestured toward them with his lash and said, “O people! Be Calm.” That is, be sedate and tranquil, “righteousness does not lie in haste.” Meaning that, righteousness and good is not by being hasty. *Eedaa'* (the actual word used in the Arabic text rendered as *haste*), is a form of quick walk.

This contains proof that it is not necessary for the individual to be in a haste while proceeding to places of worship because those who are proceed from Arafat were going towards Muzdalifah which is a place of worship.

With this, the author – may Allah shower blessings on him – indicated what he mentioned in the chapter heading when he said:

when he goes for the Prayer and learning and other acts of worship, he should sedately. Hence, whenever you go for a gathering of knowledge or good, be tranquil, calm and esteemed, so that you do not belittle yourself before the people and that your honoring the gathering will count for you as from honoring Allah the Mighty and Sublime.

Allah alone grants success.

Chapter 94: honoring the guest

﴿هَلْ أُنَبِّئُكَ حَدِيثَ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِ﴾ (٢٤) ﴿إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ﴾ (٢٥) ﴿فَرَاغَ إِلَىٰ أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ﴾ (٢٦) ﴿فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ﴾ (٢٧)

Has the story reached you, of the honoured guests [three angels; Jibrâil (Gabriel) along with another two] of Ibrâhim (Abraham) ?

When they came in to him and said: "Salâm (peace be upon you) !" He answered: "Salâm (peace be upon you) ," and said: "You are a people unknown to me."

Then he turned to his household, and brought out a roasted calf [as the property of Ibrâhim (Abraham) was mainly cows] .

And placed it before them (saying) : "Will you not eat?"

Commentary

﴿وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ قَالَ يَنْفَوِرُ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تَخْزُونِ فِي ضَيْفِي أَلَيْسَ مِنْكُمْ رَجُلٌ زَانٍ﴾ (٧٨)

And his people came rushing towards him, and since aforetime they used to commit crimes (sodomy) , he said: "O my people!

Here are my daughters (i.e. the women of the nation) , they are purer for you (if you marry them lawfully) . So fear Allâh and disgrace me not with regard to my guests! Is there not among you a single right-minded man?"

The author , the great scholar of hadeeth, An-Nawawee – may Allah shower blessings on him – said, **Chapter on Honoring the Guest.**

Ad-Dayf (as in the Arabic text rendered as *guest*) is the person on a journey who you lodge with in order that you may provide him accommodation, food, drink and whatever he may need. *Ad-Diyaafah* (as in the Arabic text): is a noble trait since the time of Ibrahim, Allah's beloved ﷺ, if not even earlier.

The author – Allah willing - shall soon mention hadeeths concerning honoring the guest and that honoring the guest is from the aspects of Faith in Allah and the Last Day. However, as is his practice, he begins with noble verses (of the Qur'an) since the Qur'an takes preference over the *Sunnah*. It is Allah's Speech while the hadeeth is the statement of Allah's Messenger ﷺ. Both of them are true and they must be affirmed; the information in them must be accepted and their legislations must be obeyed. So he commenced with verses and said,

﴿ هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِ ﴾ (٢٤)

"Has the story reached you, of the Honored guests [three angels; Jibreel (Gabriel) along with another two] of Ibrahim (Abraham)?"

"Has the story reached you?" This interrogative expresses a stir, in order to draw the attention of the addressee. The address in His saying, *"Has the story reached you?"* is either directed to the Messenger ﷺ or to him and his *Ummah*; i.e., to whomever it is appropriate.

"Has the story reached you of the Honored guest [three angels; Jibreel (Gabriel) along with two others] of Ibrahim (Abraham)? When they came in to him and said: Salam (peace be upon you)...."

The guests were angels Allah the Mighty and Sublime sent them to Ibrahim and then to Lut – may Allah's peace be upon them both.

His statement, "...honored guest": means, those Ibrahim عليه السلام warmly received.

"When they came in to him and said: Salam (peace be upon you)! He answered Salam (peace be upon you)."

Scholars say that, their saying: "Salaman" (in the accusative) means, "We greet with the Salam greeting" while his own response that, "Salamun" (in the nominative) means, "And upon you be peace." The second is more intense and preferable than the first because the appropriate thing for the person who is greeted is to reply with that which is better than it or with something similar as Allah - the Exalted - has said:

﴿وَإِذَا حُيِّئْتُمْ بِهِ بِحَسَنَةٍ فَحِوْا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوها﴾

"When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally." (An-Nisaa: 86)

The second is more preferable than the first considering the fact that the first is a verbal sentence while the second nominal sentence implying the present continuous sense.

Then he said, "...a people unknown to me." He did not say, "You are..." because the expression, *antum* (in the Arabic text, meaning, *you are*) is too direct and may be loathing to some people. So, from the aspects of his good treatment for his guests was that he said, said: "A people unknown to me."

The word, *qawmun* (as in the Arabic text, translated as *a people*), may read in full as, "they were strange" or "you are a people" or "those are a people". It is not as direct as saying, "you are a people." So, he omitted the subject (in a subject-predicate structure) and it became, "a strange people." The guests being "strange" here meaning that, he did not know them since it was the first time he met them.

"Then he turned to his household": he ﷺ was generous; *raaga* (as in the text) means, he swiftly and quickly went to "his household", into his house. *"So he brought out a roasted calf"* i.e., the young of a cow since its flesh is sumptuous and delicious. And the fact that it was

rousted made the meat sweeter and better. In the other verse, it said, “grilled” i.e., barbecued; its taste was still well-preserved. And meat is most delicious in this form.

“And placed it before (near) them”: he did not place it far away from them and then say, “Come and have your food.” He rather moved it towards them so that they do not experience any hardship or difficulty. In addition, he did not say, “Eat.” He did not give them any order, he only said, *“Will you not eat?”* This is invitation and not order, and it constitutes good dealings with his guests.

Thereafter, the guests went to Lut عليه السلام in the appearance of two young beardless and extremely handsome and alluring boys. The people of Lut عليه السلام, had been afflicted – and the refuge is with Allah -, with the disease of sodomy; when males have sexual intercourse with males! When they arrived at Lut’s place, the people went around informing one another saying, “two young handsome and beardless boys have arrived Lut’s place”! So they came to him, rushing to him, i.e., hastening.

“And since aforetime they used to commit crime (sodomy and so on)...”

That is, they have been practicing indecency, homosexuality. He said,

“O my people! Here are my daughters (that is, the daughters of my nation) they are purer for you (if you marry them lawfully). So, fear Allah and degrade me not as regards my guest!”

Some scholars say, *“Here are my daughters”* refers to the daughters of his people and not his own children from his loins. He was rather talking about the females among his people because a Prophet ranks as father to his people. So, it was as if he was saying, “You have women” similar to his statement in another verse:

﴿أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ ﴿١٦٥﴾ وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَزْوَاجِكُمْ ﴿١٦٦﴾﴾

“Go you in unto males of the ‘Aalamin (mankind), and leave those whom Allah has created for you to be your wives?” (Ash-Shu’araa: 165-166)

That is, among the females.

“Nay, you are a trespassing people!”

In a nutshell, he – peace be upon him -, said to them, **“So fear Allah and degrade me not.”**

And his statement:

﴿هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ﴾ (٧٨)

“Here are my daughters they are purer for you (if you marry them lawfully).”

This is from the aspects of comparisons in which the relatively low-grade shares not in the index of comparison considering the fact that mating males has not any element of purity (even though intercourse with females they marry is cited to be “purer”), it’s all filth, as Allah the Exalted said,

﴿وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْخَبِيثَ﴾ (٧٤)

“And we saved him from the town (folk) who practiced evil...”
(al-Anbiyaa: 74)

Instead, **“They (women) are purer for you”** since their organs would be lawful for you after you tie the knots of marriage.

“So fear Allah and degrade me not as regard my guests! Is there not among you a single right-minded man?”

Unfortunately, there was not any right-minded man amongst them - we seek refuge with Allah!

﴿قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَنَعْلَمُ مَا نُرِيدُ﴾ (٧٩)

“They said: surely you know that we have neither any desire nor in need of your daughters, and indeed you know well what we want!” (Hood: 79)

Meaning that, you know well that we want those young boys who have come to you.

﴿قَالَ لَوْ أَنِّي بِيَكْمٍ قُوَّةٌ أَوْ إِيَّايَ إِلَىٰ رُكْنٍ شَدِيدٍ﴾ (٨٠)

“He said: would that I had strength (men) to overpower you, or that I could betake myself to some powerful support (to resist you).” (Hood: 80)

So, the Messengers (i.e., the angels) said:

﴿قَالُوا يَلُوطُ إِنَّا رُسُلُ رَبِّكَ لَن يَصِلُوا إِلَيْكَ﴾ (٨١)

“O Lut! Verily, we are the Messengers from your Lord! They shall not reach you.” (Hood: 81)

Then they advised him to set out with his family and leave the city!

In Soorat Al-Qamar, He - the Exalted – said,

﴿كَذَّبَتْ قَوْمُ لُوطٍ بِالْأَنْذَرِ﴾ (٣٣) *إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا* ءَالَ لُوطٍ *بَجْنَّتْهُمْ بِإِسْحَاقَ* (٣٤) *نِعْمَةً مِنَّا عِندَنَا كَذَلِكَ نَجْزِي مَنْ شَكَرَ* (٣٥) *وَلَقَدْ أَنْذَرَهُمْ بَطْشَتْنَا فَتَمَارَوْا بِالْأَنْذَرِ* (٣٦) *وَلَقَدْ رَاوَدُوهُ عَنْ ضَيْفِهِ فَطَمَسْنَا أَعْيُنَهُمْ فَذُوقُوا عَذَابِي وَنُذِرِ* (٣٧)

“The people of Lut belied the warning. Verily, We sent against them a violent storm of stones (which destroyed them all), except the family of Lut, whom we saved in the last hour of the night. As a favor from us, thus do we reward him who give thanks (by obeying us). And he (lout [lot]) indeed had warned them of our grasp, but they did doubt the warning! And they indeed sought to shame his guest (by asking to commit sodomy with them). So, We blinded their eyes, then taste you My Torment and My warnings.” (Al-Qamar: 33-37)

It was said that the angels smacked their faces and they became blind. It is also related that: Allah made them go blind instantly. In any case, his statement, *“...and degrade me not as regards my guest”* indicates that the guests were well treated by Lut as they were with Ibrahim ؑ.

The point here is that, if a guest arrives and lodges with you, it is compulsory on you to host him for a day and night. However, do

not as the foolish ones do; going to bring burdens upon yourself by preparing a large meal, so much that we even hear that when some of the people have guests, the host would slaughter an animal for him. And then the other would insist and say, “Do not slaughter! I swear to give a divorce (to my wife if you do). So do not slaughter.” And then the other person says, “I already swore to give a divorce I do not slaughter.” This is absolutely wrong and loathsome. Whether you slaughter or not, there is no need swearing.

And if at all you need to swear, there is no need swearing to give divorce, because it is not trivial to swear to divorce. The four leaders of schools of thoughts: Malik, Abu Hanifah, Ash-Shafi’ and Ahmad bin Hanbal and the vast majority of their students opine that swearing to divorce (ones wife) counts as divorce if the person breaks his oath. That is, when you say, “Do not do such-and-such, otherwise I swear to divorce my wife” and then the person does the thing, it means you have actually divorced your wife even if you had only intended it to be an oath. This is the opinion of the vast majority of the *Ummah* and all the dependable scholars of this *Ummah*.

So, the matter is a grave one; and it is serious error today that the people trivialize the matter. Unfortunately, too quickly do they say, “I swear to give divorce; I must do such-and-such”, “I swear to give divorce, I will never do such-and-such” or that, “my wife becomes divorced if I do such-and-such” or that, “my wife becomes divorced if I don’t do such-and-such.” This is great error. How can you say this when the majority of scholars opine that if you break this oath, then your wife becomes divorced? Therefore, the individual should not trivialize this matter; he should not swear to divorce; rather, if the need arises he should only swear by Allah – and free is Allah from all imperfections and Exalted is He -, otherwise, he should not swear.

Allah alone grants success.

Hadeeth 706

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ كَانَ

يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ فَلْيَصِلْ رَحْمَتَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ». متفق عليه .

Abu Hurairah ؓ reported: The Prophet ﷺ said, “He who believes in Allah and the Last Day, let him show hospitality to his guest; and he who believes in Allah and the Last Day, let him maintain good relation with kins; and he who believes in Allah and the Last Day, let him speak good or remain silent.” [Al-Bukhari and Muslim]

Hadeeth 707

وَعَنْ أَبِي شَرِيحٍ خُوَيْلِدِ بْنِ عَمْرِو الْخُزَاعِيِّ رَضِيَ اللَّهُ عَنْهُ
قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ جَائِزَتَهُ» قَالُوا: وَمَا جَائِزَتُهُ يَا رَسُولَ اللَّهِ؟
قَالَ: «يَوْمُهُ وَلَيْلَتُهُ. وَالضِّيَافَةُ ثَلَاثَةُ أَيَّامٍ، فَمَا كَانَ وَرَاءَ ذَلِكَ فَهُوَ
صَدَقَةٌ عَلَيْهِ». متفق عليه .

Abu Shuraih Khuwailid bin 'Amr Al-Khuza'i ؓ reported: I heard Messenger of Allah ﷺ saying, “He who believes in Allah and the Last Day, should accommodate his guest according to his right.” He was asked: “What is his right, O Messenger of Allah?” He (ﷺ) replied: “It is (to accommodate him) for a day and a night, and hospitality extends for three days, and what is beyond that is charity.” [Al-Bukhari and Muslim]

Commentary

The author – may Allah shower blessings on him – said under the

chapter on Hospitality and Honoring the Guest, after mentioning two verses from Allah's Book - and in fact -, cited a number of verses in two places and then the hadeeths. The hadith of Abu Hurayrah - may Allah be pleased with him - in which the Prophet ﷺ said, "Whosoever believes in Allah and the Last Day should show hospitality to his guest." This has to do with encouragement and motivation towards honoring guests. It means that, honoring the guest is a sign of Faith in Allah and the Last Day; and from the aspects of perfecting Faith in Allah and the Last Day.

Because the individual who honors his guest will be rewarded by Allah on the Day of Resurrection; He may even reward him on the Day of Resurrection and in this life as Allah - the Exalted - said,

﴿مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ﴾

"Whoever desires (with his deeds) the reward of the Hereafter, We give him increase in his reward." (Ash-Shoorah: 20)

So Allah will reward him in this worldly life by granting him sound legacy and then rewarding him in the hereafter. Hence, he ﷺ said, "Whosoever believes in Allah and the Last Day should show hospitality to his guest."

Honoring the guest varies depending on the conditions of the guest. Some have high ranks and are regard among their people; so such persons should be suitably honored. Others are of the average ranks, and they should be respected as such. Some others have lower ranks. The point here is that, the Prophet ﷺ generalized honoring; and as such, it includes all kinds of showing honor.

Some among the people would be your guest who would not like that you serve them food with two pieces chicken and the like; he would rather prefer to be served meat. From the aspects of hospitality is for you to invite your neighbors too. However, some wouldn't require that. The Prophet ﷺ did not limit the hospitality or honoring; he rather made it general, and so, the details of it will depend on what

the people consider to be honor.

He said, “Whosoever believes in Allah and the Last Day should connect his ties of kinship”, and in another hadeeth, it says, “he should honor his neighbor.”

“He should connect his ties of kinship”: *ar-Rahm* (as in the Arabic text) refers to relatives; and the closer the relative is to you, the more mandatory his rights are. Hence, the individual should maintain his family ties. However, the Prophet ﷺ did not explain what constitutes that. As such, such details will depend on custom. Some relatives will be connected by visiting them and physically paying attention to them; some will sufficiently be connected when you provide his financial needs. Yet, some will be connected by providing them food and clothing. Each person according to his needs; the point is that you should connect your ties of kinship by carrying out what would, according to the person’s circumstance and rank, constitute good dealing.

For instance, if your relative is a rich and honorable person, you should not send him a plate of food. You would rather be maintaining ties with him through visiting him and speaking gentle words to him and such other things. If however, the relative is poor, a container of food will be more beloved to him than anything else. Then you should send food to him. But if the relative needs money, the appropriate thing then is for you to send him money and so on. Each person should be related with nicely according to his circumstance.

He also said, “Whosoever believes in Allah and the Last Day should utter what is good or remain silent.” How I wish we employ this wisdom in our lives. “Whosoever believes in Allah and the Last Day should utter what is good or remain silent.” Uttering an expression may entail goodness; it might be in the intent of the expression such as enjoining good, forbidding evil, teaching a matter of knowledge and religion. Here, the utterance itself is good. But some utterances may not in themselves be good but they may be uttered to delight the addressee and calm him. This is good too; even though the statement

in itself may not be among the things of seeking nearness to Allah. However, it does not involve sin and it was intended to soothe the addressee, calm and delight him. So this is good as well.

It becomes known therefore, that the individual who does not utter good words has deficient Faith in Allah and the Day of Resurrection; how about the one who says evil? How about those who wake up in the morning to feast upon the flesh of others – and the refuge is with Allah? He would go about among them spreading slander and lies, deceiving! What about the one who will rise up in the morning conspiring against the scholars and abusing them; he abuses them over issues in which they are closer to the truth than what he claims or thinks? Such is certainly worse much more grievous; slandering the scholars is not as slandering the common folk.

Speaking about the generality of the people may cause the person to even blemish himself; but slandering the scholars constitutes blemishing the scholars and the *Sharee'ah* they convey considering the fact that the people will not trust them if the abuse becomes much. Therefore, when people begin to talk much delving into various issues, the individual should hold back his own tongue and not speak. And even if he were asked, he should rather say, “We ask for Allah’s guidance”, “we ask Him to guide everyone” “we ask Allah to bless the affairs” and similar other expressions.

But for him to speak and let lose his tongue in an absolutely baseless matter, that is from the aspects of not rightly believing in Allah and the Day of Resurrection. Even though the individual does not become a disbeliever therewith, his Faith is deficient, because the Prophet ﷺ had said, “Whoever believes in Allah and the Last Day should utter good words or remain silent.” It is also said that, “If speaking is from silver; then silence is golden.” A word of wisdom also says, “Whoever remains silent is safe; but whoever speaks is at risk.”

Therefore, always be silent, except you find good talking; goodness is what is desirable.

Allah alone grants success.

Chapter 95: encouragement to give good news and felicitations

Commentary

The author – may Allah shower blessings on him – said in his Book, Riyaad as-Saaliheen, Chapter on Encouragement Towards Give Good News and Felicitations.

Giving good news has to do with the things of delight, and it is so named, (i.e., *Bishaarah* in Arabic) because when an individual is giving news of a thing of delight to him, it manifests in his countenance and *Bishrah* (i.e., body). And the news may be of the matters that will cause harm to the individual such as Allah's saying – the Exalted:

﴿فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ﴾ (٢٤)

“So announce to them a painful torment.” (Al-Inshiqaaq: 24)

Giving good news could be about the things of joy in the hereafter or in this world. As for the news of delight in the life hereafter, they are numerous, Allah mentioned them in a number of places in the Qur'an such as His saying – the Exalted:

﴿وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ﴾ (٢٥)

“And give glad tidings to those who believe and do righteous good deeds that for them will be gardens under which rivers flow (Paradise).” (al-Baqarahh: 25)

And His saying:

﴿لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾ (٦٤)

“For them is glad tidings in the life of the present would (that is, righteous dreams seen by the person himself or shown to others) and in the Hereafter.” (Yoonus: 64)

Likewise His saying:

﴿يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ وَجَنَّاتٍ لَهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ﴿٢١﴾ خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٢﴾﴾

“Their Lord gives them glad tidings of a mercy from Him and that He is pleased (with them) and of gardens (Paradise) for them wherein is everlasting delights. They will well therein forever. Verily with Allah is a great reward.” (At-Tawbah: 21-22)

Allah - Blessed is He - said:

﴿وَأُخْرَىٰ تُحِبُّونَهَا نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَبَشِيرٌ الْمُؤْمِنِينَ ﴿١٣﴾﴾

“And also (He will give you another) (blessing) which you love, help from Allah (against your enemies) and a near victory. And give glad tidings (O Muhammad ﷺ) to the believers.” (As-Saff: 13)

All these are about matters regarding the hereafter.

Among the things that give good news regarding the matters of the hereafter are good dreams the individual sees himself or those seen by someone else about him. For example, the individual may see in a dream that he was told: Give so-and-so the good news that he will be among the people of the Paradise” and he will tell him.

Similarly, if a person notices that he submits to perform good and righteous deeds; he feels encouraged and inclined towards it while loathing evil, this is also good news because Allah the Exalted says:

﴿فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ﴿٥﴾ وَصَدَّقَ بِالْحُسْنَىٰ ﴿٦﴾ فَسَنِيَرُهُ الْيُسْرَىٰ ﴿٧﴾﴾

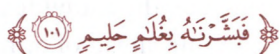
“As for him who gives (in charity) and keeps his duty to Allah and fears Him and believes in Al-Husna We will make smooth for him the path of ease (goodness).” (al-Layl: 5-7)

As for good news regarding the issues of this life, an example is His saying regarding Ibrahim, Allah’s friend, that:

﴿قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ ﴿٥٢﴾﴾

“We give you glad tidings of a boy (son) possessing much knowledge and wisdom.” (al-Hijr: 53)

And in another verse it says:



*“So we gave him the glad tidings of a forbearing boy.”
(As-Saafaat: 101)*

The good news he received in the first verse differs from what he received in the second in which it says:

“We give you glad tidings of a boy (son) possessing much knowledge and wisdom”

This is Ishaq; and the one containing:

“So we gave him the glad tidings of a forbearing boy”

This is Ismaa'eel – may Allah's peace and blessings be upon them both.

Ishaq is the forefather of *Banu Israaeel* (the Children of Israel) because his son was Ya'qub (Jacob), who is *Israaeel* (Israel) from whom Moosa – ﷺ and 'Isa ﷺ descended. Likewise most of the Prophets mentioned in the Qur'an, they were from the offspring of Israel.

But the one Allah mentioned in:

“So we give him the glad tidings of a forbearing boy” - that in *Surat As-Saffat* – that was *Ismaa'eel* (Ishmael), the father of the Arabs. There was not any Messenger in his progeny except one; but he was the end of the entire messages and he was raised to the entirety of mankind from the time he was sent till the day of Resurrection. Others among the prophets were sent only to their peoples. This Messenger from the progeny of *Ismaa'eel* is Muhammad – may Allah's peace and blessings be upon him.

Similarly, Allah - the Exalted – said regarding the wife of Ibrahim:

“And his wife was standing (there) and she laughed (either because the Messengers did not eat their food or for being glad for the destruction of the people of Lut). But we gave her glad tidings

of Ishaaq)) and after Ishaaq of Ya'qub (Jacob)."

This is also good news for females.

The point here is that, good news could be regarding the affairs of the hereafter or those of this life; the individual should be optimistic and positive and not consider life ahead of him as dark or a dead-end and then loose heart and despair.

It is also necessary that the individual to be congratulated or given glad tidings if the matter is of the future. He will be congratulated when it happens and given glad tidings of future good. Give your brother glad tidings and make him happy. In fact, if you notice – for example – a distressed person, for whom life has become so constrained and tough, say to him, "expect rescue" because the Prophet ﷺ said, "You should know that help comes with patience and rescue with calamity, and that after difficulty comes ease."⁽¹⁾ This is the statement of Allah's Messenger ﷺ and he speaks not out of desire.

Whenever you notice your brother is distressed, say to him, "be cheerful, rescue is at hand." If you find him in difficulty say, "be cheerful, ease will come soon" as Ibn Abbass - may Allah be pleased with him – said, "A difficulty will never overcome two eases." Where? In (the explanation of) *Surah Ash-Sharh* (it says):

﴿فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۖ إِنَّ مَعَ الْعُسْرِ يُسْرًا ۚ﴾

"So verily, with the hardship, there is relief, verily with hardship, there is relief (that is, there is one hardship with two reliefs, so one hardship cannot overcome two reliefs)." (*Ash-Sharh*: 5-6)

Hardship was mentioned twice and *ease* mentioned twice. However, in reality, hardship was not mentioned but just once while ease was mentioned twice; why? The scholars explain that, "When a word repeats along with the definite article, *al-* (in the Arabic lexicon), then it's still one same thing. But if it repeats without the definite article, then they are two."

Hardship occurred twice (in the Arabic text of the verse) but with

¹ Reported by Ahmad in *Al-Musnad* (1/307)

the definite article, meaning that, the second *hardship* is still the first mentioned. However, *Ease* came twice in the indefinite form, and so, the second is not same as the first. Hence, Ibn Abbass (may Allah be pleased with him) said, “A difficulty will never overcome two eases.” So, make your distressed brother happy, tell to him “expect rescue; whenever things become difficult expect ease.”

Perhaps the minds would loathe affairs

That have *Furjatun* (ways out) as the loosening of the headband.

It is said that Al-Hajjaj bin Yusuf Ath-Taqaifi, a well-known figure – we beseech Allah to pardon him –, and a tyrant with several evils, once heard a man say something he found strange. Al-Hajjaj was good at Arabic language, he placed the diacritical marks on the Qur'an – and this is one of his good deeds. Al-Hajjaj said to him, “This does not exist in Arabic language, the word measure, *Fu'latun* (as in *Furjatun* in the poem above) does not occur in Arabic language.” He answered that, “That was how I heard a Bedouin say.” And they would take the language from the Bedouin Arabs since they lived in the wilderness rather than in the cities. In the cities, Persians and Romans who had accepted Islam were present causing some alterations (in the originality of how the city speakers use the language). So, Al-Hajjaj said to him, “Go to the Bedouins and bring me something to support your claim that *Fu'latun* exists in Arabic lexicon. I give you up to such-and-such time. If you do not return to me (with it), I shall cut of your neck!”

The man left distressed, and Al-Hajjaj carried out his threats. The man went searching among the Bedouins and heard one of them say:

Perhaps the minds would loathe affairs

That have *Furjatun* (ways out) as the loosening of the headband.

So he became extremely delighted returned to Al-Hajjaj with it. While on his way he was informed that “Al-Hajjaj has passed away.” So he muttered, “By Allah! I wouldn't really know whether I am more delighted by this word I found with the Bedouin or with the demise of this man!”

The point here is that, the individual should make his brothers

happy and bring them good news so that they may be delighted, enlivened, full of hopes and expectant of rescue.

We beseech Allah to make us and you among those who have good news in the life of this world and in the hereafter.

Hadeeth 708

عَنْ أَبِي إِبْرَاهِيمَ - وَيُقَالُ أَبُو مُحَمَّدٍ، وَيُقَالُ أَبُو مُعَاوِيَةَ -
عَبْدُ اللَّهِ بْنِ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ بَشَّرَ
خَدِيجَةَ، رَضِيَ اللَّهُ عَنْهَا، بَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ، لَا
صَخَبَ فِيهِ وَلَا نَصَبَ. متفقٌ عليه .

'Abdullah bin Abu Aufa ؓ reported: Messenger of Allah ﷺ gave glad tidings to Khadijah ؓ about a palace of hollowed pearls in Jannah , free from noise and toil. [Al-Bukhari and Muslim]

Hadeeth 709

وَعَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ تَوَضَّأَ فِي
بَيْتِهِ، ثُمَّ خَرَجَ فَقَالَ: لَا لَزَمَنَّ رَسُولَ اللَّهِ ﷺ، وَلَا كُونَنَّ مَعَهُ
يَوْمِي هَذَا؛ فَجَاءَ الْمَسْجِدَ، فَسَأَلَ عَنِ النَّبِيِّ ﷺ، فَقَالُوا:
وَجَّهَ هُنَا، قَالَ: فَخَرَجْتُ عَلَى أَنِّي أَسْأَلُ عَنْهُ، حَتَّى دَخَلَ
بُئْرَ أَرِيسٍ، فَجَلَسْتُ عِنْدَ الْبَابِ حَتَّى قَضَى رَسُولُ اللَّهِ ﷺ
حَاجَتَهُ وَتَوَضَّأَ، فَقُمْتُ إِلَيْهِ، فَإِذَا هُوَ قَدْ جَلَسَ عَلَى بُئْرِ
أَرِيسٍ، وَتَوَسَّطَ قُفَّهَا، وَكَشَفَ عَنْ سَاقَيْهِ وَدَلَاهُمَا فِي الْبُئْرِ،

فَسَلَّمْتُ عَلَيْهِ ثُمَّ انصرفتُ، فَجَلَسْتُ عِنْدَ الْبَابِ فَقُلْتُ:
لَاكُونَنَّ بَوَّابَ رَسُولِ اللَّهِ ﷺ الْيَوْمَ، فَجَاءَ أَبُو بَكْرٍ رَضِيَ
اللَّهُ عَنْهُ فَدَفَعَ الْبَابَ فَقُلْتُ: مَنْ هَذَا؟ فَقَالَ: أَبُو بَكْرٍ،
فَقُلْتُ: عَلَى رِسْلِكَ، ثُمَّ ذَهَبْتُ فَقُلْتُ: يَا رَسُولَ اللَّهِ! هَذَا
أَبُو بَكْرٍ يَسْتَأْذِنُ، فَقَالَ: «اِئْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ» فَأَقْبَلْتُ
حَتَّى قُلْتُ لِأَبِي بَكْرٍ: ادْخُلْ وَرَسُولُ اللَّهِ يُبَشِّرُكَ بِالْجَنَّةِ،
فَدَخَلَ أَبُو بَكْرٍ حَتَّى جَلَسَ عَنْ يَمِينِ النَّبِيِّ ﷺ مَعَهُ
فِي الْقَفِّ، وَذَلَّى رِجْلَيْهِ فِي الْبُئْرِ كَمَا صَنَعَ رَسُولُ اللَّهِ
ﷺ، وَكَشَفَ عَنْ سَاقَيْهِ، ثُمَّ رَجَعْتُ وَجَلَسْتُ، وَقَدْ تَرَكْتُ
أَخِي يَتَوَضَّأُ وَيَلْحَقُنِي، فَقُلْتُ: إِنْ يُرِدِ اللَّهُ بِفُلَانٍ - يُرِيدُ
أَخَاهُ - خَيْرًا يَأْتِي بِهِ، فَإِذَا إِنْسَانٌ يُحَرِّكُ الْبَابَ، فَقُلْتُ:
مَنْ هَذَا؟ فَقَالَ: عُمَرُ بْنُ الْخَطَّابِ، فَقُلْتُ: عَلَى رِسْلِكَ،
ثُمَّ جِئْتُ إِلَى رَسُولِ اللَّهِ ﷺ، فَسَلَّمْتُ عَلَيْهِ وَقُلْتُ: هَذَا
عُمَرُ يَسْتَأْذِنُ؟ فَقَالَ: «اِئْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ» فَجِئْتُ عُمَرَ،
فَقُلْتُ: أَذِنَ وَيُبَشِّرُكَ رَسُولُ اللَّهِ ﷺ بِالْجَنَّةِ، فَدَخَلَ فَجَلَسَ
مَعَ رَسُولِ اللَّهِ ﷺ فِي الْقَفِّ عَنْ يَسَارِهِ، وَذَلَّى رِجْلَيْهِ فِي
الْبُئْرِ، ثُمَّ رَجَعْتُ فَجَلَسْتُ فَقُلْتُ: إِنْ يُرِدِ اللَّهُ بِفُلَانٍ خَيْرًا
- يَعْنِي أَخَاهُ - يَأْتِي بِهِ، فَجَاءَ إِنْسَانٌ فَحَرَّكَ الْبَابَ، فَقُلْتُ:
مَنْ هَذَا؟ فَقَالَ: عُثْمَانُ بْنُ عَفَّانَ فَقُلْتُ: عَلَى رِسْلِكَ،
وَجِئْتُ النَّبِيَّ ﷺ، فَأَخْبَرْتُهُ فَقَالَ: «اِئْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ مَعَ
بَلَوَى تُصِيبُهُ» فَجِئْتُ، فَقُلْتُ: ادْخُلْ وَيُبَشِّرُكَ رَسُولُ اللَّهِ ﷺ

بِالْجَنَّةِ مَعَ بَلَوَى تُصِيُّكَ، فَدَخَلَ فَوَجَدَ الْقَفَّ قَدْ مَلِيَ،
فَجَلَسَ وَجَاهَهُمْ مِنَ الشَّقِّ الْآخِرِ. قَالَ سَعِيدُ بْنُ الْمُسَيَّبِ:
فَأَوَّلَتْهَا قُبُورُهُمْ. مَتَّفَقٌ عَلَيْهِ .

Abu Musa Al-Ash'ari ؓ reported: One day, I performed my Wudu' in my house and then set forth with the determination that I would stick to Messenger of Allah ﷺ and spend the whole day with him. I came to the mosque and asked about him. The Companions told that he (ﷺ) had gone in a certain direction. Abu Musa added: I followed him inquiring until I came to Bi'r Aris (a well in the suburb of Al-Madinah). (There) I sat down at the door till he (ﷺ) had relieved himself and performed Wudu' . Then I went to him and saw him sitting on the platform of the well with his shanks uncovered and his legs dangling in the well. I greeted him and returned to the door of the garden, saying to myself, "I will be the doorkeeper of the Messenger of Allah today." Abu Bakr ؓ came and knocked at the door. I said; "Who is that?" He said: "Abu Bakr." I said, "Wait a moment." Then I went to the Messenger of Allah ﷺ and said, "O Messenger of Allah! Abu Bakr is at the door seeking permission to enter." He said, "Admit him and give him the glad tidings of Jannah ." I returned and said to Abu Bakr ؓ: "You may enter and Messenger of Allah ﷺ has given you the glad tidings of (entering) Jannah ." Abu Bakr ؓ came in and sat down on the right side of Messenger of Allah ﷺ and suspended his legs into the well and uncovered his shanks, as the Messenger of Allah had done. I returned to the door and sat down. I had left my brother at home while he was performing Wudu' and intending to join me. I said to myself: "If Allah intends good for him (i.e., to be blessed to come at this time and receive the glad tidings of entering Jannah), He will bring him here." Someone knocked at the door and I said, "Who is it?" He said, "Umar bin Al-Khattab." I said, "Wait a moment." Then I proceeded towards Messenger of Allah ﷺ. I greeted him and said, "Umar is at the door, seeking permission to enter. He said, "Let him in and give

him the glad tidings of entering Jannah.” I went back to ‘Umar ؓ and said to him, “Messenger of Allah has given you permission as well as glad tidings of entering Jannah.” He entered and sat down with Messenger of Allah ﷺ on his left side and dangled his feet into the well. I returned to the door and sat down and said to myself: “If Allah intends good for my brother, He will bring him here.” Someone knocked at the door and I said, “Who is it?” He said, “Uthman bin ‘Affan.” I said, “Wait a moment.” I went to Messenger of Allah ﷺ and informed him about his arrival. He said, “Let him in and give him glad tidings of entering Jannah together with a tribulation which he will have to face.” I came back to him and said, “You may enter; and Messenger of Allah ﷺ gives you the glad tidings of entering Jannah together with a tribulation that will afflict you.” He got in and saw that the elevated platform round the well was fully occupied. So he sat on opposite side. Sa‘id bin Al-Musaiyab ؓ (a subnarrator) has reported: The order in which they sat down indicated the places of their burial. [Al-Bukhari and Muslim]

Commentary

The author – may Allah shower blessings on him – mentioned the verses we explained earlier under the Chapter on Encouragement to Give Good News and Congratulations. We explained that giving good news could be regarding a good thing of this world or that of the hereafter.

Thereafter, he cited two hadeeths: the hadeeth of Abu Ibrahim, Abdullah bin Abee Awfa (may Allah be pleased with him), that the Prophet ﷺ told Khadijah (may Allah be pleased with her) the great news of a home for her in Paradise. Likewise the hadeeth of Abu Musa Al-Ash‘ari, and that will come soon – Allah willing.

He said, “...of a home in the Paradise, made of hollowed pearls, free from noise and toil.” However, *al-Qasab*, the pearls, with which Khadijah’s castle in the Paradise was built is not like the pearls of this

world. The name is the same name, but the realities differ just as there are palms, pomegranates and fruits and the flesh of birds and so on; the names being the same, the realities completely differ.

This is an aspect the individual must pay attention to the matters of the Unseen which have equivalents (in terms of their names) in this world are not equivalent to those of this world. For instance, Allah's Attributes; Allah the Mighty and Sublime has a Noble Face, described with majesty and honor. We also have faces; they do not differ in their names; but He the Exalted said:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ (11)

"There is nothing like unto Him, He is the All-hearer, the All-seer." (ash-Shoorah: 11)

So His Face is as it befits His Majesty and Magnificence; it cannot be encompassed mentally or in description, neither can it be imagined or said by the tongue. It is too great and majestic to be encompassed by descriptions; likewise the rest of His Attributes. The names will be the same but the realities will vary.

Likewise the Paradise, it has – as I said earlier –, honey, water, wine, meat, women, fruits, pomegranates and so on, but not as those of this world because Allah – and free is He from all imperfections – said in the Noble Qur'an,

﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ﴾ (17)

"No person knows what is kept hidden for them of joy." (as-Sajdah: 17).

If they were similar to those of this world, then we would have surely known them. But they are not like them or any near them. In a similar manner, the Prophet ﷺ, among what he narrated from Allah the Exalted said, "I have prepared for My righteous slaves what no eye has seen, nor has any ear heard nor any mind imagined."⁽¹⁾

1 Reported by Al-Bukhaari, Book of Beginning of Creation, Chapter on What Has Come Regarding the Description of Paradise, and That It Is Created; no. 3244, and

We beseech Allah to make us and the rest of the Muslims among those for whom He has prepared that.

The Prophet ﷺ gave Khadijah (may Allah be pleased with him) the good news from Jibreel. He informed Allah's Messenger ﷺ; he gave her the welcome news of a home in the Paradise made of hollowed pearls. However, the pearls in Paradise – as we explained earlier -, are not like the pearls in this world; neither are the pearls in this world similar to those in the Paradise.

Then he said, "...free from noise and toil." *As-Sakhab* (as in the Arabic text rendered as, *noise*) refers to strong disturbing yells; the Paradise is devoid of any noise; none of its people is noisy or fatigued or of idle talk:

﴿يَنْزَعُونَ فِيهَا كَأْسًا لَا لَغْوٌ فِيهَا وَلَا تَأْسِيمٌ﴾ (23)

"Free from any *Laghw* (dirty, false, evil, vague talk between them). And free from sin." (at-Toor: 23)

﴿تَحِيَّتُهُمْ فِيهَا سَلَامٌ﴾ (23)

"There greeting therein will be: *Salam* (Peace)." (Ibrahim: 23)

They only utter good words since they are neighbors of *At-Tayyib* (The Good, Allah), the Mighty and Sublime. So, they are good, in the near gardens (i.e., the Paradise); good abodes with *At-Tayyib* (the Good). They are all good; just as their hearts were good in this world and their deeds, nice - and Allah only accepts what is good-, their deeds were acceptable, so they will be in the hereafter.

So, in Khadijah's castle, there will be no noise or fatigue; it would not require sweeping refuse or any other thing; everything in it is good. This is great news for the mother of the Believers, Khadijah (may Allah be pleased with her).

Mother of the Believers, Khadijah, was the first woman the Prophet ﷺ married; he married her at the age of twenty five while she was forty

years (40) old⁽¹⁾ being previously married. She had four daughters and three or two sons from him. He did not marry anyone after her till she passed away - may Allah be pleased with him. She was an intelligent, brilliant and wise woman. She wielded great positive influence well known to anyone who studies her life in books of history. She had the same status as A'aishah (may Allah be pleased with her); that is to say, she and A'aishah are the best wives of Allah's Messenger ﷺ and the most beloved to him.

Scholars however hold differently regarding which of them is nobler; while some consider it A'aishah, others view that it is Khadijah. But the correct opinion is that each of them has peculiar excellence the other does not share.

As for A'aishah, towards the end of the Message and after the demise of the Messenger ﷺ, she was involved in the rapid and vast spreading of the Message, knowledge and the rulings of Islam which was not the case with Khadijah – may Allah be pleased with her. But at the beginning of the Message, Khadijah rendered tremendous assistance and support to the Prophet ﷺ, an opportunity A'aishah did not have. So, each of them both has her merits.

As regard virtue, it is enough thing of pleasure for both of them that they are the most beloved wives of the Prophet ﷺ to him; this is enough. However, concerning virtues, each of them has virtues; A'aishah (may Allah be pleased with her) has those distinctions as cited earlier and Khadijah (may Allah be pleased with her) has those others too as we indicated. But regarding their ranks before Allah the Mighty and Sublime, what I said, that they are the most beloved wives of the Prophet ﷺ is sufficient. It was reported that a man among the People of the *Sunnah* and another, a deviant extremist Shiite talked. The Shiites would hate and speak evil of A'aishah – and the refuge is with Allah -, while the People of the *Sunnah* really love her – may Allah be pleased with her. The Shiites would also go overboard beyond the limits set by the *Sharee'ah* concerning Khadijah – may Allah be pleased with her -. They would loathe this greatly, i.e., A'aishah, and

1 No authentic narration is known to report the actual age of Khadijah at the time of her marriage with the Prophet ﷺ (TN).

go to extremes in their love for that; i.e., Khadijah. But the People of the *Sunnah* love the both of them and hold them in high esteem: both A'ishah and Khadijah.

So the Shiite and the person *Sunnah* talked; the extremist Shiite averred that, 'Khadijah is better' and the person of *Sunnah* cited that, 'A'ishah was better' depending on the view of some scholars who opined that A'ishah had a higher rank even though the correct opinion is what I pointed out earlier; each of them has her own distinctions.

The two men took the matter to Ibn Jawzee – the author of the well-known book, *At-Tabsirah* - and said, "We choose you to rule in this matter: Who is more high-ranking, Alee or Abu Bakr?" He answered that, "The better of them is the one whose daughter is under him." So who is more virtuous now? The statement was rather ambiguous; if he meant the person whose daughter was under him ﷺ; then he meant Abu Bakr. But if he meant the person who had the Messenger's daughter under him, then it referred to Alee being more virtuous. The men went away with each of them holding that, "he judged in my favor" even though the pronouns employed could be viewed from both angles. This indicates Ibn Jawzi's deep wisdom, and he freed himself of harm.

In a nutshell, Abu Bakr (may Allah be pleased with him) is the best of this *Ummah* after its Prophet ﷺ according to the consensus of the People of the *Sunnah*. Even Alee bin Abee Talib (may Allah be pleased with him) would say on the pulpit in Kufah that, "The best of this *Ummah* after its Prophet is Abu Bakr, then Umar." He would publicly say it aloud when he was the caliph, not fearing anyone. But the extremist Shiite would alter the import of this expression. It is well known that Ibn Al-Jawzi (may Allah shower blessings on him) is among the People of the *Sunnah* and undoubtedly, Abu Bakr (may Allah be pleased with him) but he expressed the response in a matter that gave room for wide-range interpretation by way of avoiding the evil of this extremist Shiite. And Allah knows Best.

Thereafter, the author – may Allah shower blessings on him – mentioned the hadeeth of Abu Musa Al-Ash'ari (may Allah be pleased

with him) that one day he performed the Ablution in this home and went to meet the Prophet ﷺ saying, “Today I will spend the entire day with the Messenger of Allah ﷺ” that is to say, I will be with him as he went about the day’s activities.

This contains evidence that when an individual leaves his home, he should make the Ablution so that he would be prepared for the Prayer while outside. So, when the time of the Prayer reaches while in a location without water, he could observe the Prayer since he had made the Ablution. Likewise, he may observe the Funeral Prayer while outside or at least will be in the state of purity. Because, that the individual is in a condition of purity is better than not being in purity. Death might even visit and he will be in a state of purity. Consequently, it is necessary for the individual, as much as possible, to be in a state of purity especially when going out of the home.

So, he went out to meet the Prophet ﷺ and came to the Mosque since the Messenger ﷺ would either be in the mosque or in his home or busy with his household or engaged in some things of benefit for his companions. But he did not find him in the mosque, he asked and they said, “He went this way” pointing towards the Arees well around Quba. So, Abu Musa went in search of him till he got to the well where he saw the Prophet ﷺ. So he stayed at the door - may Allah be pleased with him.

The Prophet ﷺ emptied his bowels, made the Ablution and sat on the rim of the well lowering his legs towards the inside of the well and his clothes off his shins. Apparently – and Allah knows best -, that was during the hot period and the well had water in it. The water was near full, and there were trees, date-palms and shade around it. Normally, in such circumstance, the individual would do something like this; i.e., he will expose his shins to cool off and so, he gains some coolness from the well water and the shade around.

He – peace and blessings be upon him -, sat on the rim of the well, dropped his legs in it and exposed his shins. Abu Musa stayed at the entrance of the well. Abu Bakr (may Allah be pleased with him) asked permission (to enter) but Abu Musa (may Allah be pleased with him)

did not permit him till he had asked the Prophet ﷺ, saying, “Abu Bakr is at the door seeking permission to enter.” He said, “**Allow him in and give him the glad tidings of Paradise.**” He permitted him to enter and said to him, “The Allah’s Messenger ﷺ gives you good news of Paradise.” What a great news! He gives him the good news that he will enter the Paradise and then permits him to go in to the garden to be with the Messenger ﷺ.

He went in and found the Prophet ﷺ seated on the rim (of the well) and he sat on his right since the Prophet ﷺ loves the right in his affairs. So, Abu Bakr (may Allah be pleased with him) sat on his right in the same manner the Prophet ﷺ had sat; he dropped his legs in the well and exposed his shins out of dislike for acting contrary to the Prophet ﷺ in this sitting. Otherwise, it is not an established ruling that the individual should sit around a well and drop his legs in it while exposing his shins. But he does not like to sit with the Prophet – peace and blessings be upon him -, in a manner different from how the Prophet ﷺ sat.

So Abu Musa (may Allah be pleased with him) who had left his brother to perform the Ablution and join him, said, “If Allah wills good for him, He will bring him”, i.e., if he came and sought permission (to enter) he might be given the good news that he will enter the Paradise. However, a second person sought permission and Abu Musa (may Allah be pleased with him) returned to the Messenger ﷺ, and said, “It is Umar.” He said, “**Allow him to come in, and give him the good news that he will enter the Paradise.**” He permitted him to enter and told him that, “Allah’s Messenger ﷺ brings you the good news that you will enter the Paradise.”

He went in and found the Prophet ﷺ and Abu Bakr (may Allah be pleased with him) on the rim (of the well) and sat on the left of the Messenger ﷺ. The well was narrow and not so wide, and so, the three of them sat on one side.

Then Uthman came and asked for permission and Abu Musa (may Allah be pleased with him) asked permission again on his behalf. Thereupon, the Prophet ﷺ said, “**Allow him to come in and give him**

good news that he will enter the Paradise in spite of the calamity that will befall him.” Consequently he allowed him in and said, “The Messenger ﷺ brings you good news that you will enter the Paradise in spite the tribulation that will befall you.” For him, fortune and misfortune will combine.

Uthman (may Allah be please with him) replied and said, “*Al-Hamdu lillahi Al-Musta’an* (meaning: All Praise belongs to Allah, His help alone should be sought).” That is, Allah help is sought regarding this calamity; and praise be to Allah for the good news. He went in and found the rim (of the well) occupied since it was not very spacious. So he went to the edge opposite them and sat there, dropped his legs and exposed his shins. Sa’eed bin Al-Musayyib - one of the great *Tabi’een* - interpreted it to mean their graves; the burial places of the three were in a single room; their grave was one, they were buried together. And in the life of this world, they went forth together and returned together. The Prophet ﷺ would say, “I, Abu Bakr and Umar went forth; I Abu Bakr and Umar returned.” So they were regularly in his company, following him and on the Day of Resurrection, they will be raised from the same grave together. They were together in this world and in the hereafter.

Uthman (may Allah be pleased with him) sat in front of them. He ﷺ gave him the good news of entering the Paradise in spite the calamity he will face. This calamity happened to Uthman (may Allah be pleased with him) when people disagreed with him, rebelled against him and subsequently killed him in his own home - may Allah be pleased with him. They entered upon him in his home in Madinah and killed him while he was reciting the Qur’an; Allah’s Book was right in front of him.

Some of the historians mentioned that a drop of his blood fell upon the statement of Allah the Exalted:

﴿فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾ (137)

“So Allah will suffice you against them. And He is the All-Hearer, All-Knower.” (Al-Baqarahh: 137)

And Allah Knows best.

In any case, Uthman (may Allah be pleased with him) was known for his frequent reading of the Qur'an and observing the late-night Prayer. But the transgressors entered upon him and killed him; and he died a martyr.

By this, the statement of the Prophet ﷺ when he went up the Uhud mountain – a well-known huge mountain - along with Abu Bakr, Umar and Uthman and the mountain quaked beneath them as a sign of Allah, became established. It wasn't a quake of grudge or humiliation but that of delight. When it quaked, the Prophet ﷺ said to it, "Be steady Uhud! Certainly, upon you is a Prophet, a *Sideeq* (trustworthy one) and two martyrs."⁽¹⁾ The Prophet was the Messenger of Allah ﷺ, the *Sideeq* was Abu Bakr and the two martyrs were Umar and Uthman – may Allah be pleased with them -, both of whom were killed as martyrs.

Umar was killed while leading the Muslims in the Fajr Prayer, and Uthman was killed while performing the late-Night Prayer in his home. May Allah be pleased with both of them and join us and you with them in the Abode of everlasting bliss.

The narration contains giving good news because the Messenger said, "Allow him to come in and give him good news that he will enter the Paradise" for Abu Bakr, Umar and Uthman, may Allah pleased with them all, and make us and you amongst those who shall be raised in the company of Muhammad ﷺ.

Hadeeth 710

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا قُعُودًا حَوْلَ رَسُولِ
اللَّهِ ﷺ، وَمَعَنَا أَبُو بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا فِي نَفَرٍ، فَقَامَ

1 Reported by Al-Bukhaari, Book of the Virtues of the Companions of the Prophet, Chapter on the Statement of the Prophet ﷺ, "If I was...", no. 3675.

رَسُولُ اللَّهِ ﷺ مِنْ بَيْنِ أَظْهَرِنَا فَأَبْطَأَ عَلَيْنَا، وَخَشِينَا أَنْ يُقْتَطَعَ دُونَنَا وَفَرِعْنَا فَقُمْنَا، فَكُنْتُ أَوَّلَ مَنْ فَزَعُ، فَخَرَجْتُ أَبْتَغِي رَسُولَ اللَّهِ ﷺ، حَتَّى أَتَيْتُ حَائِطًا لِلْأَنْصَارِ لِبَنِي النَّجَّارِ، فَدُرْتُ بِهِ هَلْ أَجْدَلُهُ بَابًا، فَلَمْ أَجِدْ، فَإِذَا رَيْعٌ يَدْخُلُ فِي جَوْفِ حَائِطٍ مِنْ بئرٍ خَارِجَهُ - وَالرَّيْعُ: الْجَدُولُ الصَّغِيرُ - فَاحْتَفَزْتُ، فَدَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: «أَبُو هُرَيْرَةَ؟» فَقُلْتُ: نَعَمْ يَا رَسُولَ اللَّهِ! قَالَ: «مَا شَأْنُكَ» قُلْتُ: كُنْتُ بَيْنَ ظَهْرَيْنَا فَقُمْتُ فَأَبْطَأَتْ عَلَيْنَا، فَخَشِينَا أَنْ تُقْتَطَعَ دُونَنَا، فَفَزِعْنَا، فَكُنْتُ أَوَّلَ مَنْ فَزَعُ، فَأَتَيْتُ هَذَا الْحَائِطَ، فَاحْتَفَزْتُ كَمَا يَحْتَفِزُ الثَّعْلَبُ، وَهُوَ لَاءِ النَّاسِ وَرَائِي. فَقَالَ: «يَا أَبَا هُرَيْرَةَ» وَأَعْطَانِي نَعْلَيْهِ فَقَالَ: «ادْهَبْ بِنَعْلَيَّ هَاتَيْنِ، فَمَنْ لَقِيتَ مِنْ وَرَاءِ هَذَا الْحَائِطِ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مُسْتَقِيمًا بِهَا قَلْبُهُ، فَبَشِّرْهُ بِالْجَنَّةِ» وَذَكَرَ الْحَدِيثَ بِطَوْلِهِ. رَوَاهُ مُسْلِمٌ.

Abu Hurairah رضي الله عنه reported: We were sitting in the company of the Messenger of Allah ﷺ, and Abu Bakr and 'Umar رضي الله عنهما were also present. All of a sudden the Messenger of Allah ﷺ got up and left us. When he was late to return to us we began to worry lest he should meet with trouble in our absence. I was the first to be alarmed and set out in search of him until I came to a garden belonging to Banu-Najjar (a section of the Ansar). I went round it looking for an entrance, but failed to find one. However, I saw a stream of water flowing into the garden from a well outside. I drew myself together like a fox and slinked into the place and reached the Messenger of Allah ﷺ. He said, "Is it Abu Hurairah?" I replied in the affirmative. He asked, "What is the matter with you?" I replied, "You were sitting with us and then you left us and

delayed for a time. Fearing you had met with some adversities we got alarmed. I was the first to be alarmed. So when I came to this garden, I squeezed myself like a fox and these people are coming behind me.” He (the Prophet ﷺ) gave me his sandals and said, “O Abu Hurairah! Take these sandals of mine, and whoever you meet outside this garden testifying that La ilaha illallah (There is no true god except Allah), being assured of it in his heart, give him the glad tidings that he will enter Jannah.” (Abu Hurairah then narrated the Hadith in full). [Muslim]

Commentary

This hadeeth the author – may Allah shower blessings on him – cited in *Riyaad as-Saaliheen*, under the chapter on Giving Good News and Congratulations also contains glad tidings. The Prophet ﷺ was seated amongst a group of his companions while Abu Bakr and Umar - may Allah be pleased with them - were also present with him. Then the Prophet ﷺ got up and tarried away from them. So they feared that someone might have ambushed him and hindered him from returning to them since the hypocrites were after the Prophet ﷺ, likewise other enemies of the Religion.

Therefore, they got up frightened. The first of them who was scared was Aboo Hurayrah - may Allah be pleased with him -, till he reached the walls of the Najjar tribe. He began to go round perhaps he might find a door but he did not find one. May be he sought a gate that would be opened; but he did not. Otherwise, the walls would ordinarily have gates; but may he was rather looking for an opened gate. But he found a streamlet opening – narrow spaces on the walls that serve as rivulets. Abu Hurayrah squeezed himself in and found the Prophet ﷺ.

He ﷺ said, “Is it Abu Hurayrah?” He replied, “Yes.” He – peace and blessings be upon him – then gave him his sandals and said to him, “Take these sandals of mine and proceed, whosoever you meet outside this garden who testifies that: None has the right to be worshipped except Allah, certain of that in his heart, give him the

good news that he will enter the Paradise.” We beseech Allah to make us and you among them in this life and the time of death.

Thereupon, Abu Hurayrah - may Allah be pleased with him - went out with the pair of the sandals of Allah’s Messenger ﷺ. As if the Prophet ﷺ gave him the sandals as a symbol that he is truthful considering the significance of the good news, that: Whosoever testifies that none has the right to be worshiped except Allah, certain of that in his heart, will enter Paradise. Because whoever utters this statement and is certain of it in his heart will uphold Allah’s orders and avoid His prohibitions since he attests that, “There is no deity worthy of worship except Allah.” Hence, the individual must necessarily worship Allah, the Mighty and Sublime.

However, whoever only utters it with his tongue but does follow with certainty of the heart - we seek Allah’s refuge -, it will not benefit him. Those are the Hypocrites; they would testify that: “None has the right to be worshipped besides Allah” but they do not remember Allah except littly. They would stand to observe the Prayer but feel burdened therewith especially with the *Ishaa* and *Fajr* Prayers. They would go to the Messenger ﷺ and say:

﴿قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ
لَكَاذِبُونَ﴾

“We testify that you are the Messenger of Allah and that you are indeed His Messenger and Allah bears witness that the hypocrites are liars indeed” (al-Munaafiqoon: 1)

Their hearts do not truly affirm the fact that there is no deity worthy of worship except Allah, and neither that Muhammad ﷺ is the Messenger of Allah. And for that reason their utterance did not fetch them any benefit. But whosoever certainly affirms with his heart; then here is the good news.

However, it is not possible for a person to say, “I testify that none has the right to be worshipped except Allah, and Muhammad is the Messenger of the Allah,” and then abandon the obligatory duties; and

as such, this hadeeth is never proof that the person who abandons the Prayer has not disbelieved. No, it does not contain evidence (for that), because whoever leaves the Prayer becomes a disbeliever even though he says, “I testify that none has the right to be worshipped except Allah, and Muhammad is the Messenger of Allah” because he only gives those utterances without any certainty. How would he have said it based on certainty and then leave the Prayers, continuing to abandon it – and the refuge is with Allah?! This is really not possible.

However, evil and dangerous whisperings about Allah the Mighty and Sublime could suddenly occur to the individual from the devil. Such whispers do not harm the truly believing person at all. The Prophet ﷺ said, “This is pure Faith.”⁽¹⁾

The meaning of “this is pure Faith” is not that whisperings constitute pure Faith; rather, the whispers indicate unadulterated Faith because the Shaytan comes to the pure unadulterated heart, one free of doubt, and presents whispers to it to cause it to give doubt or corrupt its Faith.

So it will approach the mind, and when the individual repels it and says, “*Aoodhu billahi minash Shaytaanir Rajeem Allahu huwa al-Awwal wal-Aakhir wadh-Dhaahir wal-Baatin; Allahu al-Ahad as-Samad al-Ladhee lam yalid walam yoolad walam yakun lahoo kufan Ahad* (meaning: I seek refuge with Allah against Shaytan, the accursed. Allah is the First, the Last, the Manifest and the Hidden. Allah is the One, the Self-Sustaining, the One Who begets not, nor was He begotten and there is none co-equal or comparable unto him) and then turn away from these whispers; it goes off him. Similarly, the Shaytan does not approach the ruined heart to cause corruption to it since the heart is already ruined and devastated.

It was reported that either Ibn Mas’ud or Ibn Abbass (may Allah be pleased with them) was approached by some people saying that the Jews claim that, “We are not caused any distraction during our prayers” and then he replied that, “What will the Shaytan do with a ruined heart?!” This indicates that their hearts are ruined, and the

1 Reported by Muslim, Book of Faith, Chapter on Evidence that One Who is Dies Upon Tawheed Will Enter the Paradise; no. 132.

Shaytan does not approach an already bankrupt mind to cause havoc. Shaytan would only approach the pure and secured heart to cause it distractions and doubts.

So, leave aside these whispers and doubts and turn to your Lord, say: “*Aoodhu billahi minash Shaytaanir Rajeem Allahu huwa al-Awwal wal-Aakhir wadh-Dhaahir wal-Baatin; Allahu al-Ahad as-Samad al-Ladhee lam yalid walam yoolad walam yakun lahoo kufan Ahad* (meaning: I seek refuge with Allah against Shaytan, the accursed. Allah is the First, the Last, the Manifest and the Hidden. Allah is the One, the Self-Sustaining, the One Who begets not, nor was He begotten and there is none co-equal or comparable unto him) and they will goof you – Allah willing.

Therefore, this hadeeth contains good news, that: Whosoever testifies that, “None has the right to be worshipped except Allah”, being certain of it in his heart, the great news for him is that he will enter the Paradise.

And Allah grants success.

Hadeeth 711

وَعَنِ ابْنِ شُمَاسَةَ قَالَ: حَضَرْنَا عَمْرَو بْنَ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ، وَهُوَ فِي سِيَاقَةِ الْمَوْتِ فَبَكَى طَوِيلًا، وَحَوَّلَ وَجْهَهُ إِلَى الْجِدَارِ، فَجَعَلَ ابْنُهُ يَقُولُ: يَا أَبَتَاهُ! أَمَا بَشَّرَكَ رَسُولُ اللَّهِ ﷺ بِكَذَا؟ أَمَا بَشَّرَكَ رَسُولُ اللَّهِ ﷺ بِكَذَا؟ أَمَا بَشَّرَكَ رَسُولُ اللَّهِ ﷺ بِكَذَا؟ فَقَبِلَ بِوَجْهِهِ فَقَالَ: إِنَّ أَفْضَلَ مَا نُعِدُّ شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، إِنِّي قَدْ كُنْتُ عَلَى أَطْبَاقٍ ثَلَاثٍ: لَقَدْ رَأَيْتُنِي وَمَا أَحَدٌ أَشَدَّ بُغْضًا لِرَسُولِ اللَّهِ ﷺ مِنِّي، وَلَا أَحَبَّ إِلَيَّ مِنْ أَنْ أَكُونَ قَدِ اسْتَمَكَنْتُ مِنْهُ فَقَتَلْتُهُ، فَلَوْ مِتُّ عَلَى تِلْكَ الْحَالِ لَكُنْتُ مِنْ

أَهْلِ النَّارِ، فَلَمَّا جَعَلَ اللَّهُ الْإِسْلَامَ فِي قَلْبِي أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: ابْسُطْ يَمِينَكَ فَلَأُبَايِعَكَ، فَبَسَطَ يَمِينَهُ فَقَبَضْتُ يَدِي، فَقَالَ: «مَالِكَ يَا عَمْرُو؟» قُلْتُ: أَرَدْتُ أَنْ أَشْتَرِطَ قَالَ: «تَشْتَرِطُ مَاذَا؟» قُلْتُ: أَنْ يُغْفَرَ لِي، قَالَ: «أَمَّا عَلِمْتَ أَنَّ الْإِسْلَامَ يَهْدِمُ مَا كَانَ قَبْلَهُ، وَأَنَّ الْهَجْرَةَ تَهْدِمُ مَا كَانَ قَبْلَهَا، وَأَنَّ الْحَجَّ يَهْدِمُ مَا كَانَ قَبْلَهُ؟» وَمَا كَانَ أَحَدٌ أَحَبَّ إِلَيَّ مِنْ رَسُولِ اللَّهِ ﷺ، وَلَا أَجَلَ فِي عَيْنِي مِنْهُ، وَمَا كُنْتُ أَطِيقُ أَنْ أَمْلَأَ عَيْنِي مِنْهُ إِجْلَالًا لَهُ، وَلَوْ سُئِلْتُ أَنْ أَصِفَهُ مَا أَطَقْتُ، لِأَنِّي لَمْ أَكُنْ أَمْلَأُ عَيْنِي مِنْهُ، وَلَوْ مِتُّ عَلَى تِلْكَ الْحَالِ لَرَجَوْتُ أَنْ أَكُونَ مِنْ أَهْلِ الْجَنَّةِ، ثُمَّ وَلِينَا أَشْيَاءَ مَا أَذْرِي مَا حَالِي فِيهَا؟ فَإِذَا أَنَا مِتُّ فَلَا تَصْحَبَنِي نَائِحَةٌ وَلَا نَارٌ، فَإِذَا دَفَنْتُمُونِي، فَشْنُؤَا عَلَيَّ التُّرَابَ شَنًّا، ثُمَّ أَقِيمُوا حَوْلَ قَبْرِي قَدْرَ مَا تُنْحَرُ جَزُورٌ، وَيُقَسَّمُ لَحْمُهَا، حَتَّى أَسْتَأْنِسَ بِكُمْ، وَأَنْظُرَ مَا أَرَا جُعَ بِهِ رُسُلَ رَبِّي. رَوَاهُ مُسْلِمٌ .

Ibn Shumasah reported: We visited 'Amr bin Al-'As ؓ when he was in his deathbed. He wept for a long time and turned his face towards the wall. His son said: "O father, did not the Messenger of Allah ﷺ give you the good news of such and such? Did he not give you glad tidings of such and such?" Then he ('Amr) turned his face towards us and said: "The best thing which you can count upon is the affirmation that: La ilaha illallah (there is no true god except Allah), and that Muhammad is the Messenger of Allah. I have passed through three phases. I remember when I hated none more than I hated the Messenger of Allah ﷺ, and there was no other desire stronger in me than that of killing him. Had I died in

that state, I would have definitely been one of the dwellers of Fire (Hell). When Allah instilled the love for Islam in my heart, I went to Messenger of Allah ﷺ and said, 'Extend your right hand, so that I pledge allegiance to you.' He (ﷺ) stretched out his right hand, but I withdrew my hand. He said, 'What is the matter, 'Amr?' I said, 'I wish to lay down same conditions.' He asked, 'What conditions do you wish to put forward?' I replied, 'To be granted forgiveness.' He said, 'Do you not know that (embracing) Islam wipes out all that has gone before it (previous misdeeds). Verily, emigration wipes out all the previous sins, and the Hajj (pilgrimage) wipes out all the previous sins.' Thereafter, no one was dearer to me than Messenger of Allah ﷺ, and none was more respectable than him in my eyes. So bright was his splendour that I could not gather enough courage to look at his face for any length of time. If I were asked to describe his feature, I would not be able to do so because I have never caught a full glimpse of his face. Had I died in that state I could have hoped to be one of the dwellers of Jannah . Thereafter, we were made responsible for many things and in the light of which I am unable to know what is in store for me. When I die, no mourner, nor fire should accompany my bier. When you bury me, throw the earth gently over me and stand over my grave for the space of time within which a camel is slaughtered and its meat is distributed so that I may enjoy your intimacy, and in your presence ascertain what answer can I give to the Messengers of my Rubb (the angels in grave)." [Muslim]

Commentary

The author , An-Nawawee – may Allah shower blessings on him – said while relating the hadeeths regarding Giving Good News and Congratulations on the hadeeth of 'Amr bin Al-'Aas (may Allah be pleased with him) in the tremendous story that: Some of his companions visited him while shortly before he died. He then wept profusely and turned his face towards the wall - may Allah be pleased with him. Just before he passed away; he would soon depart this world.

His son then asked him, “Why are you weeping when the Prophet ﷺ had given you the good news that you will enter the Paradise?” He responded, “O my son! I have passed through three stages” that is, conditions such as Allah’s saying that:

﴿لَتَرْكَبَنَّ طَبَقًا عَنْ طَبَقٍ﴾ (19)

“You shall certainly travel from stage to stage (in this life and in the Hereafter).” (al-Inshiqaaq: 19)

That is, one condition after the other.

Thereafter, he mentioned the three stages that: He used to strongly despise the Prophet ﷺ, and that there was no one upon the earth he loathed as he hated the Prophet ﷺ. He used to wish he got an opportunity to kill him! The most severe disbelief could get. And then Allah hurled Islam into his heart. He approached the Prophet ﷺ and said, “O Messenger of Allah! Stretch forth your hand so that I may pledge allegiance to you upon Islam.” The Prophet ﷺ was the best person in character; so he extended his hand but ‘Amr bin Al-'Aas withdrew. He withdrew his hand not out of arrogance, but in order to affirm what he was soon to mention.

He ﷺ enquired from him, “What is the matter (with you)?” He said, “Messenger of Allah! I wish give conditions.” He asked, “What condition would you give?” And he said, “That I am forgiven.” This was his greatest concern – may Allah be pleased with him -, he gave the condition that Allah should forgive him, thinking that Allah will not forgive him for his past. So the Prophet ﷺ said to him, “Do you not know that accepting Islam obliterates all that has gone before it, and that the Hijra (emigration) obliterates all the previous sins and that the Pilgrimage obliterates all the previous sins?” Three things:

As for Islam: It obliterates whatever had been committed before accepting it according to the text of the Honored Book. Allah – the Mighty and Sublime – said,

﴿قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ

مَضَتْ سُنَّتُ الْأَوَّلِينَ﴾ (38)

“Say to those who have disbelieved, if they cease (from disbelief) their past will be forgiven. But if they return (thereto) then the example of those (punished) before them have already proceeded (as a warning).” (al-Anfaal: 38)

As for Emigration: When an individual emigrates from his city where he was living which was a city of disbelief; that cancels out his past sins.

And the Pilgrimage wipes out whatever (the individual committed) in the past the Prophet’s saying – may Allah’s peace and blessings be upon him-, “The well performed has no less reward than the Paradise.”⁽¹⁾

‘Amr bin al-‘Aas – may Allah be pleased with him -, pledged allegiance to the Prophet ﷺ and loved him very much. He ﷺ became the dearest person to him, so much that he could not gaze at him out of reverence for the Prophet ﷺ. Glorified be the Changer of hearts! Just the day before, he despised him vehemently, so much that he wished he had the chance to overpower and kill him; but now, he will only take a peep of him out of reverence. He would not even describe him afterwards since he was not conversant with his looks; he never gazed at him out of deep respect for him – ﷺ.

He - may Allah be pleased with him – said if he had died in his first condition he would have been entered the Fire. He said also that, “If I had died in the second condition, I hope I would be among the people of the Paradise.” Consider his prudence; he had affirmed that if he had died while in that first condition, he would have been among the people of the Fire. But in the second condition, due to his intense conscious fear of Allah, he – may Allah be pleased with him – said, “If I had died in the second condition, I hope I would be among the people of the Paradise.” He did not say, “I would have been from the dwellers of Paradise” because it is difficult to affirm Paradise (for any individual). We beseech Allah to make me and you among its people.

1 Reported by Al-Bukhaari, Book of Pilgrimage, Chapter on the Obligation of the ‘Umrah and its Virtues; no. 1773, and Muslim, Book of Pilgrimage, Chapter on the Virtue of Pilgrimage and the ‘Umrah; no. 1349.

Thereafter, he - may Allah be pleased with him - was in-charge of some affairs; he assumed positions of leadership and what happened during the wars of Mu'awiyah and others occurred. It is well known that 'Amr bin Al-'Aas was one of the cleverest and most intelligent of the Arabs. Consequently, he said, "I fear that what happened after the middle condition might have destroyed my deeds."

Thereafter, he - may Allah be pleased with him - advised that when dies, no wailing person should accompany his bier. The *Naaihah* (as it occurs in the Arabic text, translated as *wailing person*) refers to a woman who wails over the dead and cry so loudly as the braying of donkeys. He also advised that, when they bury him, they should stay by his grave for the period it takes to slaughter a camel and divide its flesh, so that he could respond to the messengers of his Lord, the angels, who will come to the dead after its burial. When a dead is buried, two angels come to him and sit him up in his grave. They will ask him three questions; they will say to him, "Who is your Lord?" "What is your religion?" "Who is your Prophet?"

As for the Believer Allah made firm in this life and in the hereafter - may Allah make us and you to be among them by out of His Favor and Kindness -, he would say, "My Lord is Allah, my Religion is Islam and my Prophet is Muhammad ﷺ." So Allah will keep him firm in a constrained situation.

As for the hypocrite - we seek refuge with Allah - or the skeptic, full of doubts, he will say, "I heard people saying something and I said it." Because Faith never entered his heart neither did it settle in his mind. He would only just hear and say - we beseech Allah for safety -. Faith never entered his heart. He is beaten with a huge iron hammer; he will scream so loudly that everything except the humans will hear.

The Prophet ﷺ said, "If a person were to hear it, he would swoon."⁽¹⁾ If humans heard (the scream of) those punished in the grave, they would all pass out. They will swoon because he will make a cry that has

1 Reported by Al-Bukhaari, Book of Funeral, Chapter on the Speech of the Dead upon the Funeral, no.1380

no similitude in this world. No matter what, cries do not kill anyone; but this great noise has no equal. He will give a cry that everything will hear except the humans; and they were to hear it, they will pass out

'Amr bin Al-'Aas (may Allah be pleased with him) ordered his family to stay by his grave for the period it takes to slaughter a camel and divide its meat, so that he might enjoy their company. This indicates that the dead senses its family. It is confirmed from the Prophet ﷺ that the dead hears the tapings of their sandals as they depart after burying him.⁽¹⁾ The silent tapings of the sandals are heard by the dead when the people depart after burying him.

It is reported from the Prophet ﷺ in a sound hadeeth, that after burying a dead, he would stop and say, "Seek forgiveness for your brother, and ask for him to be made firm, for he is now being questioned."⁽²⁾

It is meritorious that when a dead person has been buried, the individual should stand over the grave and say: "*Allahumma thabbithu, Allahumma thabbithu, Allahumma thabbithu, Allahumma Ighfir lahu, Allahumma ighfir lahu, Allahumma Ighfir lahu* – (meaning: O Allah! Make him firm. O Allah! Make him firm. O Allah! Make him firm). Because whenever the Prophet ﷺ gave the greeting of *salam*, he did so thrice, and whenever he supplicated, he did so thrice.⁽³⁾

We beseech Allah the Exalted to make us and you firm upon the firm statement in this life and in the hereafter.

In a nutshell, the son of 'Amr bin Al-'Aas said to him, "The Prophet ﷺ already gave you good tidings that you will enter the Paradise." This is from the aspects of giving good news and congratulations thereupon.

Allah alone grants success.

1 Reported by Al-Bukhaari, Book of Funeral, Chapter What Has Been Reported About the Punishment of the Grave, no. 1374, and Muslim, Book of Paradise and the Description of it Enjoyment, Chapter on the Presentation of the Seat of the Dead in Paradise and Hell, no. 2870.

2 Reported by Aboo Daawood, Book Funeral, Chapter on Seek Forgiveness for the Deceased by His Grave Before Departure; no. 3221.

3 Reported by Muslim, Book of Jihad and Journeys, Chapter on What the Prophet ﷺ Faced..., no. 1794.

Chapter 96: bidding farewell to ones companion and advising him before he departs for a journey and so on, and praying for and requesting supplications from him

Hadeeth 712

فَمِنْهَا حَدِيثُ زَيْدِ بْنِ أَرْقَمَ رَضِيَ اللَّهُ عَنْهُ - الَّذِي سَبَقَ فِي بَابِ إِكْرَامِ أَهْلِ بَيْتِ رَسُولِ اللَّهِ ﷺ - قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ فِينَا خَطِيبًا، فَحَمِدَ اللَّهَ، وَأَثْنَى عَلَيْهِ، وَوَعَّظَ وَذَكَّرَ، ثُمَّ قَالَ: «أَمَّا بَعْدُ، أَلَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا بَشَرٌ يُوشِكُ أَنْ يَأْتِيَ رَسُولُ رَبِّي فَأُجِيبَ، وَأَنَا تَارِكٌ فِيكُمْ ثَقَلَيْنِ: أَوَّلُهُمَا: كِتَابُ اللَّهِ، فِيهِ الْهُدَى وَالنُّورُ، فَخُذُوا بِكِتَابِ اللَّهِ، وَاسْتَمْسِكُوا بِهِ» فَحَثَّ عَلَى كِتَابِ اللَّهِ، وَرَغَّبَ فِيهِ، ثُمَّ قَالَ: «وَأَهْلُ بَيْتِي، أَذْكُرْكُمْ اللَّهُ فِي أَهْلِ بَيْتِي». رَوَاهُ مُسْلِمٌ، وَقَدْ سَبَقَ بِطَوِيلِهِ .

Yazid bin Haiyan ؓ reported: I went along with Husain bin Sabrah and 'Amr bin Muslim to Zaid bin Arqam ؓ and, as we sat by his side, Husain said to him: "O Zaid, you acquired great merits that you saw Messenger of Allah ﷺ, listened to his talk, fought by his side in (different) battles, and offered Salat behind him. You have in fact earned great merits, Zaid! Could you then tell us what you heard from the Messenger of Allah ﷺ?" He said: "O my cousin! By Allah! I have grown old and have almost spent up my age and I have forgotten some of the things which I remembered

in connection with Messenger of Allah ﷺ, so accept what I narrate to you, and what I fail to narrate, do not compel me to narrate that.” He then said: “One day Messenger of Allah ﷺ stood up to deliver a Khutbah at a watering place known as Khumm between Makkah and Al-Madinah. He praised Allah, extolled Him and delivered the Khutbah and exhorted (us) and said, ‘Amma Ba’du (now then)! O people, certainly I am a human being. I am about to receive a messenger (the angel of death) from my Rubb and I, in response to Allah’s Call, but I am leaving among you two weighty things: the Book of Allah in which there is right guidance and light, so hold fast to the Book of Allah and adhere to it.’ He exhorted (us) (to hold fast) to the Book of Allah and then said, ‘The second are the members of my household, I remind you (of your duties) to the members of my family.’”

Commentary

An-Nawawee – may Allah shower blessings on him – said in *Riyaad as-Saaliheen*, “Chapter on Bidding Farewell to Ones Companion and Admonishing Him Before He Departs for a Journey and so on, and Supplicating for and Requesting Supplication from Him.”

That is to say, when the individual sets out on a journey, his relatives and friends and companions should bid him farewell. They should advise him to have the conscious fear of Allah the Mighty and Sublime; for Allah - the Exalted - said:

﴿وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ﴾

“And verily, We have recommended to the people of the scripture before you, and to you (O Muslims) that you (all) fear Allah and keep your duty to Him.” (an-Nisaa: 131)

Whenever the Prophet ﷺ dispatched an army or raiding party and gave them a commander, he said to him, “I admonish you to fear Allah

and be nice to those with you among the Muslims.”⁽¹⁾ And that is for the reason that, the individual requires someone who would assist him upon obedience to his Lord, particularly during journeys considering the fact that, journeys preoccupies the individual and makes him fall short (regarding his duties) especially in the past times when journeys were took longer times on the beasts of burden and the feet. Consequently, people need to be given good advice, support and help.

Then the author – may Allah shower blessings on him – mentioned a verse concerning that:

﴿وَوَصَّىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يٰبَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ﴾ (132)

“And this (submission to Allah, Islam) was enjoined by Ibrahim upon his sons and by Ya’qub, (saying), ‘O my sons! Allah has chosen for you the (true) religion, then die not except in the faith of Islam (as Muslim – Islam Monotheism).” (al-Baqarahh: 132)

This advice refers to Allah’s saying – the Mighty and Sublime regarding Ibrahim, that:

﴿إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْتُ قَالَ أَسْلَمْتَ رَبِّ الْعَالَمِينَ﴾ (131)

“When his Lord said to him, Submit (that is, be a Muslim) he said: ‘I have submitted myself (as a Muslim) to the Lord of the ‘Alamin (mankind, jinns and all that exist).” (Al-Baqarahh: 131)

Heneverheldback;hesubmittedtoAllahandbecamedevotedtoHim.

So, Ibrahim and Ya’qub gave their children this admonition; that they should submit to Allah, the Mighty and Sublime openly and secretly. Submitting openly entails observing the Prayers, handing out the Zakaah, fasting in the month of Ramadan and performing the Pilgrimage. As for submitting in the secret, it refers to believing in Allah, the Angels, the Books and so on.

1 Reported by Muslim, Book Jihad, Chapter on the Imam Appointing a Leader Over a Delegation..., no. 1731.

“And this (submission to Allah, Islam) was enjoined by Ibrahim upon his son and by Ya’qub, (saying): ‘O my sons! Allah has chosen for you the (true) Religion”

That is, both Ibrahim and Ya’qub gave their sons the advice:

“Allah has chosen for you the (true) religion.”

That is, He has chosen it for you.

“Then die not except in the Faith of Islam (as Muslims - Islamic monotheism).”

Meaning that, make Islam your way of life and be steadfast upon it till death; you should never apostatize.

“Or were you witnesses when death approached Ya’qub? When he said unto his sons: what will you worship after me? They said, we shall worship your Ilah (God - Allah) the Ilah (God) of your father, Ibrahim, Ismaa’eel, Ishaque, One Ilah (God).”

This is the pinnacle of monotheism, and that was Ya’qub’s ﷺ advice to his sons when he sought to know their condition before departing this world.

﴿ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ ﴾ (133)

“What will you worship after me? They said, ‘We shall worship your Ilah (God - Allah) the Ilah (God) of your fathers, Ibrahim, Ismaa’eel, Ishaque.” (al-Baqarahh: 133)

As for Ibrahim, he is Ya’qub’s father; i.e., his grandfather while his immediate father was Ishaq. As regard Ismaa’eel, he was his uncle but the word, “fathers” was only generally employed considering the fact that the uncle is like the father’s twin as the Prophet ﷺ said to Umar, “Do you not notice that a person’s uncle is his father’s twin?”⁽¹⁾ That is to say, he is the father’s match in his root and origin. As-Sunuww

1 Reported by Muslim, Book of Zakaah, Chapter on Giving the Zakaah and Withholding it; no. 982.

(as in the Arabic text translated as *twin*) originally refers to a pair of shoes; they will essentially be the same and matches of each other. They are popularly called, pairs.

His statement: “*One Ilah (God)*” is from the aspects of stress; “... *and to Him we submit (in Islam)*”.

It is necessary to give this advice to the person who wants to set out on a journey; he should give a similar counsel to his family and adjure them to hold on to it considering the fact that everything is based on it. Consequently, the religion will not be established without sincerity, likewise worship cannot be established without it, following the Prophet cannot be established without sincerity too: giving sincerity to Allah the Mighty and Sublime forms the basis for all things.

O Allah! We beseech you to make us of those You count amongst those who make their religion pure for You alone; O Lord of the entire creation!

Hadeeth 713

وَعَنْ أَبِي سُلَيْمَانَ مَالِكِ بْنِ الْحُوَيْرِثِ رَضِيَ اللَّهُ عَنْهُ قَالَ:
أَتَيْنَا رَسُولَ اللَّهِ ﷺ وَنَحْنُ شَبَبَةٌ مُتَقَارِبُونَ، فَأَقَمْنَا عِنْدَهُ عَشْرِينَ
لَيْلَةً، وَكَانَ رَسُولُ اللَّهِ ﷺ رَحِيمًا رَفِيقًا، فَظَنَّ أَنَا قَدْ اشْتَقْنَا
أَهْلَنَا، فَسَأَلْنَا عَمَّنْ تَرَكْنَا مِنْ أَهْلِنَا، فَأَخْبَرَنَا، فَقَالَ: «ارْجِعُوا
إِلَى أَهْلِيكُمْ، فَأَقِيمُوا فِيهِمْ، وَعَلِّمُوهُمْ وَمُرُوهُمْ، وَصَلُّوا صَلَاةَ
كَذَا فِي حِينِ كَذَا، وَصَلُّوا صَلَاةَ كَذَا فِي حِينِ كَذَا، فَإِذَا
حَضَرَتِ الصَّلَاةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ، وَلْيُؤَمِّكُمْ أَكْبَرُكُمْ».
مُتَّفَقٌ عَلَيْهِ .

Malik bin Al-Huwairith رضي الله عنه reported: We came to the Messenger

of Allah ﷺ when we were all young men of nearly equal age. We stayed with him for twenty days. He was extremely kind and considerate. He perceived that we missed our families so he asked us about those we left behind, and we informed him. Then he (ﷺ) said, “Go back to your families, stay with them, teach them (about Islam) and exhort them to do good. Perform such Salat (prayer) at such a time and such Salat at such a time. When the time for Salat is due, one of you should announce Adhan (call for prayer) and the oldest among you should lead Salat.” [Al-Bukhari and Muslim]

Commentary

The author, An-Nawawee – may Allah shower blessings on him – said in his Book, *Riyaad as-Saaliheen*, “Chapter on bidding farewell to ones companion, the traveller and the Departing Person, no matter the purpose for the departure, and his giving counsel to those he leaves behind. Among the narrations he cited regarding this, he mentioned the hadeeth of Malik bin Al-Huwayrith (may Allah be pleased with him) who reported that: “We were all young and of nearly equal age who came to Allah’s Messenger ﷺ.” That was during the Year of Delegations in the ninth year after *Hijrah*. They were all young men who had come to learn Allah’s religion. They stayed with the Prophet ﷺ for twenty days.

“When he noticed we were missing our families” that is, we strongly desired to reunite with them; he asked them and they informed him of those they had left behind. So he said, “Return to your families and stay with them. Teach them and exhort them to do good. You should observe such-and-such Prayer at such-and-such time. When the time for the Prayer reaches, one of you should make the call-to-prayer and the eldest amongst should lead you in the Prayer” – in Al-Bukhaari’s report it includes -, “and observe the Prayer as you have seen me do.”

This hadeeth contains points of benefit:

Like: that the Prophet ﷺ was well known to be merciful and gentle; he was the most merciful of mankind to people and the gentlest of them with others - may Allah's benediction and peace be upon him. He was so compassionate and kind that even a small girl in Madinah held his hand and led him along so that he may go and fulfill her needs. An aged woman did something similar. So he ﷺ was the most compassionate of mankind to people and the most kind of them with others.

Among that is: the individual should have concern for others; he should not be selfish such that once he achieves his own goals, he forgets others. The Messenger of Allah ﷺ would be at home with his family, relaxed and calm, but these young people who had come to learn the religion will innately and customarily long to return to their people. So, when he noticed their longing for their relatives and they told him about those they left behind after he asked them, he told them to go back to their relatives. Consequently, it is necessary for you to care about the feelings of others and to place yourself in their shoes, so that you treat them in the same manner you desire to be treated.

From that also is: the individual should remain with his family as much as he can, and that he should not stay away or be distanced from them. In fact, the Messenger ﷺ ordered the traveller on a journey to return home immediately he fulfills his need considering the fact that a person's stay with his family has tremendous blessings. It breeds familiarity, mutual interest and love; it affords opportunity for education and attention to their affairs, acculturation (to good manners) and guidance. Hence, the individual should not leave his family except as is necessary, and as soon as the need is fulfilled, he returns to them.

Among the points in this hadeeth is that: the individual is enjoined to teach his family, so he said, "Return to your families and teach them." They should teach them those things they had learnt from Allah's Messenger ﷺ. Therefore, he should teach them what they need to know either by making a special sitting for them or that whenever they sit to eat or drink or while they prepare to sleep and so on, he may teach them.

Part of the lessons in the haeeh is that: the individual should not limit himself to teaching them only, he ﷺ said, “Teach them and enjoin them.” Consequently, he should teach and order them; and the most important of what he should enjoin them to do is the Prayer. The Messenger ﷺ explicitly stated this and said, “Order your children to observe the Prayer when they reach seven years of age, and tap them for it when they are ten.”⁽¹⁾ Hence, the family must be taught, ordered, disciplined and appropriately guided.

From the benefits in the hadeeth is that: It is obligatory to pronounce the call-to-Prayer and that the obligation is communal according to the his saying, “When the time of the Prayer reaches, one of you should make the call-to-Prayer.”

Among the points is that: It is not correct to make the call-to-Prayer before the time; if an individual makes the call-to-Prayer before time, such call is not valid. He must repeat it after the time reaches for the Prayer, based on his saying, “...when the time of the Prayer reaches” and the Prayer will not be attended until its time reaches. Hence, we understand that the statement of the Messenger ﷺ to Bilal that, “When you make the first call-to-Prayer at dawn, you should say, ‘*As-Salat Khairun min An-Naum, As-Salat Khairun min An-Naum* (meaning: the Prayer is better than sleep, the Prayer is better than sleep)’”⁽²⁾ refers to the call-to-Prayer that is made after the time reaches because he said, “for the dawn Prayer.”

To the contrary some of the people understand the hadeeth to refer to the call made before dawn because the call before dawn is made to indicate the approach of dawn. The Messenger ﷺ has explained that the call before dawn is to wake the sleeping person and alerting the praying-person performing the late-night Prayer. He said, “Bilal would make the call to wake up the sleeping person and alert the praying person. So continue to eat till Ibn Umm Makhtum makes the call, for he will only make the call when the dawn appears.”⁽³⁾

1 Reported by Aboo Daawood, Book of Prayer, Chapter on When to Order a Child to Observe the Prayer, no. 495, and At-Tirmidhi, Book of Prayer, Chapter on What Has Been Reported about When to Order a Child to Observe the Prayer; no. 407.

2 Reported by Ahmad in his *Musnad* (3/408).

3 Reported by Al-Bukhaari, Book of Fasting, Chapter on the Statement of the Prophet ﷺ: Do not be prevented by...”, no. 1919, and Muslim, Book of Fasting,

That was what the Prophet ﷺ said; he explained in this hadeeth that the call at late-night which the people refer to as the first call is not to inform of appearance of dawn neither is it for the Prayer since the call-to-Prayer would only be made when the time for the Prayer reaches: “When the time of Prayer reaches, one of you should make the call-to-Prayer.” And the Messenger ﷺ explained that this call is not for the Dawn Prayer considering his saying, “...to alert the praying persons among you” that is to say, to alert him to go and have the pre-dawn meal, and “to wake up the sleeping person” so that he may take the meal.

Among the points in this hadeeth is that: the congregational Prayer is obligatory based on his saying, “...and the eldest of you should lead you” and the letter *lam* (in the Arabic text of the word, *liyaummakum...*, translated as, *should lead you*) here expresses obligation. Hence, the congregational Prayers are obligatory.

Of the lessons in the hadeeth also, is that: the congregational Prayers are obligatory upon the travellers as well as is compulsory upon those at home. Because those were travellers who would return to their families, yet he ordered them to observe the Prayers in congregation. Hence, when the individual is in a city as a traveller, it becomes obligatory upon him to attend the congregational Prayers in the mosques.

When you tell some of the people to attend the congregational Prayer, he may say, “I am a traveler and attending the congregational Prayer is not obligatory upon then traveler”! You should rather observe the Prayer along with the congregation in the mosques even if you are a traveller; you are the same as the people of the town (in this regard). The Prophet ﷺ asked a man, “Do you hear the call-to-Prayer?” He said, “Yes”, and he ﷺ instructed that, “Then respond.”⁽¹⁾

Among the benefit of this hadeeth is: giving preference for the elderly to lead the Prayers based of his saying, “...and the eldest of you should lead you.” This does not contradict his statement that, “the

Chapter on Explanation that Fasting Begins with the Appearance of Dawn, no. 1093.

1 Reported by Muslim, Book of Mosques, Chapter on the Compulsion of Coming to the Mosque for One who Hears the Call, no. 653.

best reader of the Qur'an among a people should lead them in the Prayer."⁽¹⁾ But because these young men all arrived at the same time, and apparently, they are equal in terms of recitation of the Qur'an and close, none of them reads better than the other, so he said, "... the eldest of you should lead you in Prayers" since they are equal in recitation or very close. And when people are equal in their ability to recite the Qur'an, and in the *Sunnah* and Emigration, then the eldest should be made to lead.

From the benefits contained in this hadeeth is: Whoever guides a people should always direct them in every matter, even if such a thing may be considered well-known. Hence, he ﷺ – said, "Observe such-and-such Prayer at such-and-such time" even though they had observed the Prayers along with the Messenger ﷺ for twenty nights and had known it well. However, that it may be noted, he said observe the *Dhuhr* Prayer – for instance -, at such-and-such time, the 'Asr at such-and-such time, the *Maghrib* Prayer at such-and-such time, 'Isha at such-and-such time and observe the *Fajr* Prayer at such-and-such time.

From the lessons in this hadeeth is that: The Prophet ﷺ would teach the people through speech and action; he taught the person who observed the Prayer without tranquility through speech, saying, "When you standup to observe the Prayer, make the Ablution properly, then turn towards the *Qiblah* and give the *Takbeer* (the saying: *Allahu Akbar*, meaning: Allah is the Greatest), then recite whatever is convenient of the Qur'an with you, then bow..." till the end of the hadeeth.⁽²⁾

As for those people, he told them, "Observe the Prayer as you saw me observe it." This is education through action. Similarly, he ﷺ got a *Minbar* made for him; he ascended it and began leading the people in the Prayer while standing on it. He made the prostration while still on the *Minbar*, and when he wanted to prostrate, he came down while

1 Reported by Muslim, Book of Mosques, Chapter on Who Has More Right to Lead the Prayers; no. 673.

2 Reported by Al-Bukhaari, Book of Oaths and Covenants, Chapter on When Someone Violates His Oath out of Forgetfulness, no. 6667, and Muslim, Book of Prayer, Chapter on the Obligation of Reciting the *Al-Fatihah* in each Unit of the Prayer; no. 397 (44).

still facing the *Qiblah* and then made the prostration. When he ended the Prayer, he said, “I have done this so that you may follow me and learn how I observe the Prayer.”⁽¹⁾

Among the points of benefits in this hadeeth is that: it is necessary; and in fact, obligatory for the individual to know how the Prophet ﷺ observed the Prayer. So, he should study the Books written by those whose knowledge he trusts and learn how the Messenger ﷺ performed the Prayers so that he can implement the order of the Messenger that, “Observe the Prayer as you saw me observe it.”

Allah alone grants success.

Hadeeth 714

وَعَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: اسْتَأْذَنْتُ النَّبِيَّ ﷺ فِي الْعُمْرَةِ، فَأَذِنَ، وَقَالَ: «لَا تَنْسَنَا يَا أَخِي مِنْ دُعَائِكَ». فَقَالَ كَلِمَةً مَا يَسُرُّنِي أَنَّ لِي بِهَا الدُّنْيَا.

‘Umar bin Al-Khattab ؓ reported: I sought permission of the Prophet ﷺ to perform ‘Umrah, and he granted me leave and said, “Brother, do not forget us in your supplications.” I would not exchange these words of his for the whole world.

Hadeeth 715

وَعَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا كَانَ يَقُولُ لِلرَّجُلِ إِذَا أَرَادَ سَفَرًا: اذْنُ مِنِّي حَتَّى أَوْدَعَكَ كَمَا

¹ Reported by Al-Bukhaari, Book of *Jumu'ah*, Chapter on Giving the Sermon Upon the *Mimbar*, no. 917, and Muslim, Book of Mosques, Chapter on Taking a Step or Two During the Prayer; no. 544.

كَانَ رَسُولُ اللَّهِ ﷺ يُودِّعُنَا، فَيَقُولُ: «أَسْتَوْدِعُ اللَّهَ دِينَكَ، وَأَمَانَتَكَ، وَخَوَاتِيمَ عَمَلِكَ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

Salim bin 'Abdullah bin 'Umar ؓ reported: When a man was to set out on a journey, 'Abdullah bin 'Umar ؓ would say to him: "Draw near so that I may bid farewell to you as Messenger of Allah ﷺ used to bid farewell to us. (The Messenger of Allah ﷺ used to say:) ' Astaudi'ullahi dinaka, wa amanataka, wa khawatima 'amalika ' (I entrust Allah with your Deen, your trust and your last deeds)." [At-Tirmidhi]

Hadeeth 716

وَعَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْخَطَمِيِّ الصَّحَابِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ أَنْ يُودِّعَ الْجَيْشَ قَالَ: «أَسْتَوْدِعُ اللَّهَ دِينَكُمْ، وَأَمَانَتَكُمْ، وَخَوَاتِيمَ أَعْمَالِكُمْ» حَدِيثٌ صَحِيحٌ، رَوَاهُ أَبُو دَاوُدَ وَغَيْرُهُ بِإِسْنَادٍ صَحِيحٍ.

'Abdullah bin Yazid Al-Khatmi ؓ reported: When Messenger of Allah ﷺ intended to bid farewell to his army he would say: " Astau-di'ullahi dinakaum, wa amanatakum, wa khawatima 'amalikum (I entrust Allah with your Deen , your trust and your last deeds)." [Abu Dawud]

Hadeeth 717

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي أُرِيدُ سَفَرًا، فَزَوِّدْنِي، فَقَالَ: «زَوِّدَكَ

اللَّهُ التَّقْوَى» قَالَ: زِدْنِي، قَالَ: «وَعَفَرَ ذَنْبَكَ»، قَالَ: زِدْنِي،
قَالَ: «وَيَسِّرْ لَكَ الْخَيْرَ حَيْثُمَا كُنْتَ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ:
حَدِيثٌ حَسَنٌ.

Anas ؓ reported: A man came to the Prophet ﷺ and said: “O Messenger of Allah! I intend to go on a journey, so supplicate for me.” He ﷺ said, “May Allah grant you the provision of piety.” The man said: “Please supplicate more for me.” He ﷺ said, “May He forgive your sins!” The man repeated: “Please supplicate more for me.” Messenger of Allah ﷺ said, “May He facilitate for you the doing of good wherever you are.” [At-Tirmidhi]

Commentary

These hadeeths were mentioned by An-Nawawee – may Allah shower blessings on him – in the Book, *Riyaad as-Saaliheen*, regarding the merit of bidding a companion farewell, supplicating for him and requesting supplication from him. He cited the hadeeth of Umar bin Al-Khattab (may Allah be pleased with him) who wanted to perform the lesser Pilgrimage and then asked permission from the Prophet ﷺ who allowed him. He ﷺ then said, “O Brother! Do not forget us in your supplications” - and in another version – it says, “Add us – O Brother - in your supplications.” He mentioned that At-Tirmidhi reported it and said that it is a *Hasan Saheeh* hadeeth. However, in reality, it is *Da'eef* (weak) and not authentically collected from the Prophet ﷺ.

Asking someone else to supplicate for us has categories:

The first category: To request the individual to pray for the general benefits of the Muslims; i.e., for something general. There is nothing wrong in this. On one Friday a man entered while the Prophet ﷺ was delivering the sermon and said, “O Messenger of Allah! Properties have been destroyed and the paths obstructed; beseech Allah to grant

us rain!” The Prophet ﷺ raised his hands and said, “O Allah grant us rain! O Allah, grant us rain! O Allah, grant us rain!” Allah gathered the rain clouds, they got spread everywhere, became large and it rained. The Prophet ﷺ had not descended from the *Minbar* when water drops from the rain started running down his beard – may Allah’s peace and blessings be upon him. The rain lasted an entire week.

On the next Friday, another man - or the same person -, entered and said, “O Messenger of Allah! Properties have been drowned and buildings destroyed; ask Allah to withhold it (rain) from us!” So, the Prophet ﷺ raised his hands and said, “O Allah! Around us, not upon us”; pointing to the outskirts of the city and saying, “Around us, not upon us.” In whichever direction he pointed to, the clouds cleared and separated till people came out walking in sunshine.⁽¹⁾

Therefore, if you request a righteous person whose supplications you hope will be answered, to pray for something beneficial to the generality of the Muslims; then there is no blame in that since you have not asked for yourself.

The second category: To request a righteous person to pray for the praying person to benefit from the supplication. It does not bother him whether he gains from it, but it is incumbent on the person who was asked to supplicate to beseech Allah, the Mighty and Sublime, and depend on Allah inside his mind and understand well that Allah – and free is He from all imperfections and Exalted is He -, hears and answers supplications.

The point here is that, the purpose of asking for the supplication is for the benefit of this man. There is no blame in this as well since you have not asked him for your own benefit, but for his own gain. You desire that the righteous man should gain more righteousness by his supplicating to Allah the Mighty and Sublime and nearness to Him through the rewards and blessings.

The third category: To request supplication from someone else for

1 Reported by Al-Bukhaari, Book of *Jumu'ah*, Chapter on Whoever is Drenched in the Rain till Rain Drops Trickle down his Beard; no. 1033, and Muslim, Book of the Prayer for Rains, Chapter on Supplication for Rain; no. 897.

his own benefit. Some of the scholars hold this to be allowed; they say, there is no blame for a man to request a pious man to pray for him. However, Shaykh al-Islam Ibn Taimiyyah (may Allah shower blessings on him) said that, "It is not proper if the purpose is for your own benefit alone, because this could fall among the disparaged acts considering the fact that the Prophet ﷺ had his companions pledge to him not to ask anybody for anything."¹ Perhaps the person requesting the prayers from another individual would depend on the supplication of the individual forgetting to supplicate himself. And so, he says, "I had requested so-and-so who is a pious person to supplicate for me and once Allah grants this supplication, then that is sufficient." So he depends on others. And may be the person being asked to give the supplication begins to feel self-important that he is pious such that people ask for him to supplicate for them causing him harm.

In any case, this third category is differed upon; some among the scholars say: there is no blame in it that you say to a pious person, "O So-and-so, supplicate to Allah for me." Some others among them hold that it is not proper, and the best is to hold that view. May be he may even remind you of it as a favour he did to you. You might even feel demean before him to have asked him. And then, is there anything obstructing you from Allah? My brother, you should ask Allah by yourself without anyone setting in between you and Allah the Mighty and Sublime.

Why should you go to someone else and say, "Beg Allah for me" while nothing prevents you from asking Allah yourself? Allah the Exalted says:

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ﴾

"And your Lord said: invoke me [that is, believe in my oneness (Islamic monotheism)] (and ask Me for anything) I will respond to your (invocation)" (al-Gaafir: 60)

Allah alone grants success.

1 Reported by Muslim, Book of Zakaah, Chapter on the Undesirability of People Begging; no. 1043.

Chapter 97: asking allah for guidance and consulting people

Hadeeth 718

عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا
الِاسْتِخَارَةَ فِي الْأُمُورِ كُلِّهَا كَالسُّورَةِ مِنَ الْقُرْآنِ، يَقُولُ: «إِذَا هَمَّ
أَحَدُكُمْ بِالْأَمْرِ، فَلْيَرْكَعْ رَكَعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ، ثُمَّ لِيَقُلْ:
اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ
مِنْ فَضْلِكَ الْعَظِيمِ؛ فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلَمُ وَلَا أَعْلَمُ،
وَأَنْتَ عَلَّامُ الْغُيُوبِ. اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ
لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أُمْرِي» أَوْ قَالَ: «عَاجِلِ أَمْرِي
وَأَجَلِهِ، فَاقْدُرْهُ لِي وَيَسِّرْهُ لِي، ثُمَّ بَارِكْ لِي فِيهِ، وَإِنْ كُنْتَ
تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أُمْرِي»
أَوْ قَالَ: «عَاجِلِ أَمْرِي وَأَجَلِهِ، فَاصْرِفْهُ عَنِّي، وَاصْرِفْنِي عَنْهُ،
وَاقْدُرْ لِيَ الْخَيْرَ حَيْثُ كَانَ، ثُمَّ أَرْضِنِي بِهِ» قَالَ: وَيُسَمِّي
حَاجَتَهُ. رَوَاهُ الْبُخَارِيُّ .

Jabir ؓ reported: Messenger of Allah ﷺ used to teach us the Istikharah (seeking guidance from Allah) in all matters as he would teach us a Surah of the Qur'an. He used to say: "When one of you contemplates entering upon an enterprise, let him perform two Rak'ah of optional prayer other than Fard prayers and then supplicate: " Allahumma inni astakhiruka bi 'ilmika, wa astaqdiruka bi qudratika, wa as-'aluka min fadlikal-'azim.

Fainnaka taqdiru wa la aqdiru, wa ta'lamu wa la a'lamu, wa Anta 'allamul-ghuyub. Allahumma in kunta ta'lamu anna hadhal-'amra (and name what you want to do) khairun li fi dini wa ma'ashi wa 'aqibati amri , (or he said) 'ajili amri ajilihi, faqdurhu li wa yassirhu li, thumma barik li fihi. Wa in kunta ta'lamu anna hadhal 'amra (and name what you want to do) sharrun li fi dini wa ma'ashi wa 'aqibati amri , (or he said) wa 'ajili amri wa ajilihi, fasrifhu 'anni, wasrifni 'anhu, waqdur liyal-khaira haithu kana, thumma ardini bihi.” (O Allah, I consult You through Your Knowledge, and I seek strength through Your Power, and ask of Your Great Bounty; for You are Capable whereas I am not and, You know and I do not, and You are the Knower of hidden things. O Allah, if You know that this matter (and name it) is good for me in respect of my Deen , my livelihood and the consequences of my affairs, (or he said), the sooner or the later of my affairs then ordain it for me, make it easy for me, and bless it for me. But if You know this matter (and name it) to be bad for my Deen , my livelihood or the consequences of my affairs, (or he said) the sooner or the later of my affairs then turn it away from me, and turn me away from it, and grant me power to do good whatever it may be, and cause me to be contented with it). And let the supplicant specify the object.” [Al-Bukhari and Muslim]

Commentary

An-Nawawee – may Allah shower blessings on him – said in his Book, *Riyaad as-Saaliheen*, Chapter on Asking Allah for Guidance and Consulting People.

Al-Istikharah (as in the Arabic text, rendered as, *asking Allah for guidance*) is directed to Allah while *Al-Mushawarah* (in the text, translated as *consultation*) should be sought with reasonable and pious people. Because man necessarily has defects or deficiencies, and he is created weak; he may be confused regarding a matter and

hesitant about it; what does he do? Let's assume he wants to travel but he doubts whether it is good or bad (for him); or that he intends to buy a car or house or seeks to propose to a man to marry his daughter or similar other things, but he about it. What then should he do? We say he has two paths:

The first path: To ask the Lord of all that exists – the Mighty and Sublime –, Who knows the past and the future and how they will happen.

The second path: After that, he should consult the people of reason, piety and trust.

The author – may Allah shower blessings on him – buttressed consulting people with two verses from Allah's Book; and they are:

“And consult them in the affairs.”

This expression was directed to the Prophet ﷺ. Allah – the Exalted – said to him:

﴿فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ﴾ (109)

“So pass over (their faults) and ask (Allah) forgiveness for them: and consult them in the affairs. Then when you have taken a decision, put your trust in Allah.” (Aal-‘Imraan: 159)

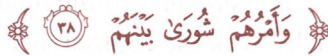
The Prophet ﷺ who was the best person in his thoughts and most correct of them would also seek the advice of his companions in some matters that prove difficult. Likewise the caliphs after him, they would consult the upright and reasonable persons.

These two conditions are unavoidable regarding the person you wish to consult: that he is learned and experienced regarding the matter, critical and not hasty, and that he is upright upon his religion. Because the person who is not upright in his religion cannot be trusted even if he were intelligent and experienced in the matters, there is no gain consulting him. He does not deserve to be among those who are consulted because being not upright in his religion, he could be

treacherous – and the refuge is with Allah - and direct you that which is harmful or something which is not beneficial and then cause evil and destruction to an extent Allah alone knows.

Let us suppose he of the people of sin, shamelessness and evil, it is not permissible to seek his advice because that will put you in to a pit of destruction!

Similarly, if he were upright in his religion, intelligent and trustworthy but indifferent and inexperienced or hasty and not insightful, do not be eager to consult such a person because if he is negligent and inexperienced, he might approach them superficially, not paying attention to their antecedents. If he is hasty as well, his impatience could make him direct you to something lacking in any benefit. So, the individual must necessarily be a person of insight, reason and uprightness in his religion. Allah, the Mighty and Sublime said,



“And who (conduct) their affairs by mutual consultation”
(Ash-Shoorah: 38)

That is, their affairs – collective, involving all -, for example, the *Jihad*; it is decided by consultation among them. When the ruler wants to – for instance -, wage a Military campaign or do something involving the generality of the Muslims, then he should consult them. However, how does he consult them? Consultation occurs when he has a matter over which he is hesitant; he will gather those he considers qualified to be consulted considering their intellect, piety and their wise counsels.

As for asking Allah the Mighty and Sublime for guidance, such is only directed to Allah. The individual would supplicate to Allah – the Lord of all that exists - after deciding on a matter whose result or consequence he would not know. *Al-Istikharah* (asking Allah for guidance on a matter) essentially means, seeking the best of two affairs.

The Prophet ﷺ had pointed to that; that the individual should observed two units of non-obligatory Prayer at other than the times in which observing the Prayers are prohibited except if the matter involves urgency before the end of prohibited time; then, the Prayer could be observed even during mentioned the prohibited times.

However, if the matter is not pressing, then it is not allowed to observe the Prayer for Asking Allah for guidance within the prohibited period: after the 'Asr Prayer, do not give the *Istikharah*, likewise after the *Fajr* Prayer till the sun rises the height of a spear. Similarly, the supplication should not be made while the sun descends its horizon till it fully leaves except when the matter compels immediate action; then the two-unit non-obligatory Prayer could be observed. After ending it, he should then say, "*Allahumma inni astakheeruka bi ilmika, wa astaqdiruka bi Qudratika, wa as'alukamin fadlika* Al-Azeemi, *fa innaka taqdiru wa la aqdiru, wa ta'lamu wa la a'lamu, wa Anta Allamul-Ghuyubi, Allahumma in kunta ta'alamu, anna hadha* Al-amra' (Meaning: O Allah I seek the counsel of Your knowledge and I seek the help of Your Omnipotence and I beseech Your Magnificent Grace, surely You are Capable and I am not. You know and I know not and You are the Knower of the unseen. O Allah, surely You know, so if this matter) - then he mentions it; for example, we assume he wants to request to marry from a people and become an in-law to them: *Allahumma in kunta ta'lamu anna zawaaji hadhihi* Al-Bint - (O Allah You surely know, so if this my marrying of this lady) *khairan li fee deeni wa ma'aashi wa aaqibati amri* - (or say) *Aajili amri wa aajilihi* - that is, either you said the first or the second statement, *'faqdirhu li wa yassirhu li, thumma baarik li fihi, wa in kunta ta'lamu anna hadha* Al-amra *sharrun li fee deeni, wa ma'aashi wa aaqibati amri* - (or say) - *Aajili amri wa aajilihi. Fasrifhu anni wasrifni anhu waqdur li* Al- *Khayra haithu kaana, thumma ardini bihi* (is good for me in my religion and in my life and for my welfare in the life to come (or say) in the present and in the future (life), then ordain it for me and make it easy for me then bless me in it. And if this matter is evil for me in

my religion and in my life and for my welfare in the life to come (or say) in the present (life) and in the future (life) then distance it from me and distance me from it and ordain for me what is good wherever it be found and help me to be content therewith) and that is the end.

Thereafter, if his heart tends to one of the two options, that is, to continue or to desist, this is what is excepted; he should choose what his heart tends to. But if his heart does not lean to any of the two, then he should repeat the *Istikharah* a second and third time.

Then consulting people; if nothing becomes weighty to him after the *Istikhaarah*, then he should consult the people good opinions and uprightness; and whatever they advise him to do is best - by Allah's leave. Allah may not make his heart lean towards a particular option till he consults the peoples and afterwards Allah makes his mind firm upon a decision.

The scholars hold differently whether the consultation should come first or the Prayer?

The correct view, anyway, is that the Prayer for guidance should come first based on the Prophet's statement that, "When anyone of you decides a matter, he should observe two units of Prayer..." to the end. So you should start with the Prayer and then after repeating it thrice, and nothing comes firm in your mind, then consult. And then, whatever you are guided to may be what Allah has chosen for you; take it. We hold that: He should give the Prayer for guidance thrice, because from the general practice of the Prophet ﷺ, was that when he supplicated, he did so three time, and *Istikhaarah* is a kind of supplication as well.

The best of the two options may not be clear to the individual from the onset, and it may from the very beginning, or the second time or still, only at the third time. And if it still does not become clear, then you should consult.

Allah alone grants success.

Chapter 98: encouragement to attend the 'eid prayers, visit the sick, go for the hajj, battles, funerals and the like through a route and return through another to increase the places worship took place

Hadeeth 719

عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا كَانَ يَوْمُ عِيدٍ خَالَفَ الطَّرِيقَ. رَوَاهُ الْبُخَارِيُّ .

Jabir ؓ reported: On the occasion of the 'Eid , the Prophet ﷺ would proceed to the prayer place taking one route and returning from another. [Al-Bukhari and Muslim]

Hadeeth 720

وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَخْرُجُ مِنْ طَرِيقِ الشَّجَرَةِ، وَيَدْخُلُ مِنْ طَرِيقِ الْمُعَرَّسِ، وَإِذَا دَخَلَ مَكَّةَ دَخَلَ مِنَ الثَّنِيَّةِ الْعُلْيَا وَيَخْرُجُ مِنَ الثَّنِيَّةِ السُّفْلَى. مُتَّفَقٌ عَلَيْهِ .

Ibn 'Umar ؓ reported: Messenger of Allah ﷺ used to go by way of Ash-Shajarah and return by way of Al-Mu'arras. He would also enter Makkah through the Higher Pass and would leave it through the Lower Pass. [Al-Bukhari and Muslim]

Commentary

Thereafter, the author – may Allah shower blessings on him – mentioned in the Book, *Riyaad as-Saaliheen*, Chapter on Encouragement to Attend the ‘Eid Prayers, Visit the Sick, Go for the Hajj, Battles, Funerals and the Likes through a Route and Returning Through Another to Increase the Places Worship Took Place.

“Returning Through Another” means: that he goes to attend the worship following a route and then returns through another. For example, he may leave through the right side and return following the left side. This is authentically reported from the Prophet ﷺ regarding the two ‘Eids as narrated by Jabir - may Allah be pleased with him -, that whenever the Prophet ﷺ went to observe the (‘Eid) Prayer, he would change route; that is to say, he would leave through a way and return through another.

The scholars hold differently on the reason why Allah’s Messenger ﷺ did that. Some say: So that both routes will testify in his favor on the Day of Resurrection considering the fact that the earth will testify on the Day of Resurrection regarding what was done upon it of good and evil as Allah – Blessed and Exalted is He - said:

﴿يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ۚ إِنَّ رَبَّكَ أَوْحَىٰ لَهَا ۝﴾

“That day, it (the earth) will declare it information (about all what happened over it of good and evil), because your Lord has inspired it.” (az-Zalzalah: 4-5)

On the Day of Resurrection, the earth will say: “So-and-so did such-and-such on me, and did such-and-such.” Therefore, if he left through a way and came back following another route, both routes will testify for him that he attended the ‘Eid Prayer on the Day of Resurrection.

Others explain that: It was to manifest religious symbols; the ‘Eid symbol, such that the markets may be jam-packed from all corners. It is known that the people will not all leave or return through a single route; you find this going out through this way and the other following

another route. So when they spread out on the streets of the city, the symbol – considering the fact that the ‘Eid Prayer is from the symbols of the religion -, gets some more popularity. The fact that the people are all ordered to go out to the praying grounds supports the point that the Prayer is a symbol deserving to be popularized.

Yet others hold that: He only changed his routes because of the poor who stay in the markets; those on the way here will be different from those on the other way and as such, he may extend charity to them all. However, the closest to correctness - and Allah knows best -, is that, it was in order to manifest the symbol; that the ‘Eid symbol may be further popularized when the people leave for the Prayer following all the ways in the city.

Again, the scholars – may Allah shower blessings on them – have held differently on whether the same thing applies to the Friday Prayer considering the point that the Friday Prayer is also an ‘Eid? They said: It includes the two ‘Eid Prayers (i.e., the Friday and the ‘Eid); so, the individual should come for the Friday Prayer through a route and go back following another way. Then some scholars gave more allowance and hold that: That is even allowed for the Five Daily Prayers. So the individual would – for example-, come for the *Dhuhur* Prayer through a path and return through another route. Likewise the ‘Asr Prayer and the rest of the Prayers; they view that: Because they all involve attending Prayers, so, the rulings is applicable to them as well by deduction from the rulings on the ‘Eid Prayer.

Others even gave further permission and view that: It is allowed to follow different routes when leaving for and returning from a place of every kind of worship; that regarding every kind of worship, you may leave through a route and return through another including the visit to the sick. When you go to visit the sick, you should leave through a way and follow another path when returning. Likewise when you attend a funeral; go through a path and return through another.

However, these three rulings based on deductive reasoning are weak; the Friday Prayer should neither be deductively ruled to be

similar to the 'Eid Prayer nor the Five daily Prayers. Similarly, leaving to observe other kinds of worship should not be deductively ruled to be similar to the 'Eid Prayers. This is for the reason that, worship is not established through jurisprudential deductive reason considering the fact that these things were available during the time of the Messenger ﷺ. There was the Friday Prayer in his time, likewise the Five Daily Prayers, visiting the sick and attending funerals, and it was not recorded from him that he – peace and blessings be upon him –, would alter his routes. And if a thing was available during the time of the Messenger ﷺ and he did not establish a practice for it, the *Sunnah* in the circumstance would be to leave the same thing.

As for the *Hajj* (Pilgrimage), the Prophet ﷺ altered his route while entering Makkah; he entered from its high side and went out through its lowest side. Likewise while leaving for 'Arafah; he went through a route and came back following another route. The scholars hold differently also on this matter: Did the Prophet ﷺ do it by way of worship or that it was just the easy thing during his entry and exit? That is, considering the point that it could be easier for him to enter from the higher sides and exit from the lower sides. Whoever held the first view among the scholars would say: It was a *Sunnah* to enter through the higher sides; i.e., the higher sides of Makkah and leave through its lower sides, and that it is from the *Sunnah* to go to 'Arafah through a path and leaving through another route.

But others among them say: It was rather because it was easy for him to follow that road; so you should follow the easiest road for you whether from the upper or lower sides. In any case, if it is easy for you to enter through its higher sides and leave passing through the lower areas; then good. If it turns out to be an act of worship, then you would have achieved it. But if not, you would not have harmed yourself. But if it is not possible, as is the case today in our times when the roads have been made in a single direction it becomes impossible for the individual to go otherwise. Hence, the matter – and all praise belong to Allah –, is one of wide latitude.

Allah alone grants success.

Chapter 99: encouragement towards preferring to do noble things using the right

Commentary

The author – may Allah shower blessings on him – said, Chapter on Encouragement Towards Doing Noble Things using the Right Hand by Preference; and vice versa. But the left should be used in the matters involving some demean.

The author – may Allah the Exalted shower blessings on him – mentioned numerous examples of this such as the Ablution, ritual bath, the *Tayammum* (Ablution using the sand) and wearing dresses.

As for the Ablution, the individual should commence from the right; he should wash the right sides before the left. The right hand before the left hand, and the right feet before the left concerning equivalent limbs. But as regard the single limbs like the face, we would not say you should begin with the right side of the face before the left side. The individual should rather wash the face all at once as reported in the *Sunnah*.

Rightly, in the circumstance where the person can only wash his face with a single hand, then should starts with the right side. It may be said perhaps too that: he should start with the right side, or that, with the higher parts. Likewise wiping the ears; the right ear should not be wiped before the left, they should rather be wiped at once except the person cannot wipe with his hands at the same time. Then, he should start with the right before the left.

Similarly, when a person wishes to have the ritual bath from sexual impurity, he should perform the Ablution as he does before the Prayer and then pour water on his head thrice till he is well drenched. After that, he washes his entire body, beginning with the right side before the left according to the statement of the Prophet ﷺ to the women

who were washing his daughter; he ﷺ said, “Start with her right sides and the organs she would wash during Ablution.”⁽¹⁾

But if you are under a shower pouring water on your head and you intend to make the ritual bath, when you wash your head becoming soaked, you should then start washing the right sides of the body before the left parts. This is the established practice. Likewise during the *Tayammum* (Ablution using sand); but the *Tayammum* occurs in the *Sunnah* that the individual will rub over his face with his hands together and then rub each of them against the other. As such, giving precedence to the right will not manifest since that has to do with just two limbs: the face and palms, the face will be wiped once and the two hands will be rubbed on each other.

Likewise wearing clothes, sandals, socks and trousers; all these should be begun with the right. When you dress, put the right hand into its sleeve before the left hand. As for the trousers, wear the right leg in its trouser before the left. When you wear the sandals, wear the right foot before the left. The leather-socks also and the socks, begin with the right feet before the left foot. This is the *Sunnah* as reported from the Prophet ﷺ.

Similarly, when entering the mosque, you enter with the right leg first before the left; do it consciously. When you approach the mosque, be observant such that your right leg is the first to enter. The same thing applies to cleaning the teeth with a tooth-stick; if an individual wants to clean his teeth, he should start with the right side before the left. Likewise while applying the kohl; he should start with the right eye before the left.

In a similar way, when clipping the fingernails, he should begin with the right before the left. He start - for example -, with the smallest finger on the right hand and then the ring-finger, the middle finger, then the first finger and then the thumb. And on the left palm, he should start by clipping the thumb, the first finger, then the middle finger, the ring finger and then the small finger. On the feet, he should

1 Reported by Al-Bukhaari, Book of Ablution, Chapter on Beginning with the Right in Ablution and the Ritual Bath; no. 169, and Muslim, Book of Funerals, Chapter on Washing the Dead; no. 939 [42].

begin by clipping the fingers of the right feet before those on the left.

The same applies to trimming the moustache; the individual should begin with the right side before the left. Likewise the armpit hair and shaving the head; plucking the armpit hair is *Sunnah*; so when you wish to pluck the armpits; i.e., to remove its hair, begin with the right armpit before the left. In shaving the head also, begin with the right side before the left. Shaving the head should be done in the same manner; commence with the right side of the head before the left.

From that as well is giving the *salaam* (that exists the individual from the Prayer); the person will turn to the right before he turns to the left. Likewise eating and drinking, he should eat with the right hand and drink with the right. It is not allowed for him to eat with his left or drink with it because the Prophet ﷺ prohibited that and said, "It is the Satan who eats with his left and drinks with his left."⁽¹⁾

So, whenever you see two men, the first eating with his right hand and drinking with his right while the other eats and drinks with his left; then the first is upon the guidance of the Prophet ﷺ while the second is upon the guidance of the Satan. Will it please anyone to follow the guidance of the Satan and abandon the guidance of the Prophet ﷺ? No one ever wishes that; but the Satan makes the people like eating with the left hand and drinking with the left. Some of the people may even think that doing so is part of civility because the disbelieving westerners give preference to the left over the right. Therefore, it is mandatory for the individual to eat with his right and drink with his right except due to dire necessity.

It is also obligatory for us to teach our little children to eat with the right hand and drink with it. Likewise hand-shake, the individual should shake with the right hand and not with the left. If anyone extends his left hand towards you to shake you, do not shake him; avoid it because it is contrary to the *Sunnah*, except when the right hand is paralyzed or that he is unable to move it; then that is an excuse.

In the same vein, touching the Black stone and the Yamani corner

1 Reported by Muslim, Book of Drink, Chapter on Food and Drink and their Rulings, no. 2020.

(of the Ka'bah) should be with the right (hand). Unfortunately these days, we find some rubbing over it with their left which is largely due to ignorance on their part. So if you find a person rubbing the Yamani corner and the Black stone with the left (hand), tell him, "This does not show respect for it; it does not constitute respect for Allah's House when you wipe the Yamani corner and the Black stone with the left hand. You should rather rub them using your right hand."

A similar thing is exiting the toilet; i.e., when you enter the lavatory to empty your bowels of urine or feces and you want to come out, place the right leg out first because outside the toilet deserves more regard than inside it. Therefore, when you exit the toilet, put the right leg first. Also when giving and receiving things and the like; that is to say, when you want to pass something to your companion, do so with the right and when you want to collect something from him, do so with the right hand.

These are the manners of Islam; but some people will hand you things with the left and receive with the left, thinking that that shows civility just because the disbelievers receive and give with the left hand. Glorified be Allah, the Greatest, the people of the left use the left; the disbelievers are the people of the left hand, while the Believers are the people of the Right hand. So you will always find the disbeliever preferring the left since he is among the people of the left. He'll be among the people of the Left in this world and in the hereafter – and the refuge is with Allah.

Hence, in all these affairs, begin with the right and in similar others in which honor is required; the right hand should be given preference in everything involving honor because the right is nobler and better. But as for the left, it's vice-versa.

Thereafter, the author mentioned things in which the left should be given preference, such as blowing the nose and spitting, they should be done with the left. Expectoration; i.e., when the individual clears out his nostrils, it should be with the left hand. Likewise if he intends to wipe away mucous, he should do so with the left.

Same thing while entering the toilet and exiting it, when entering,

he should advance the left foot and while exiting, it has preceded that he should place the right leg first. Similarly, when he goes out of the mosque, he should advance the left leg.

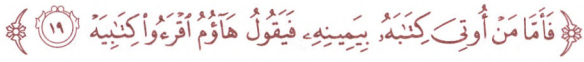
In the same manner, when he puts off his sandal or removes his socks or garment he should begin with removing the left leg; the right should be the first to be worn and the left the first to be removed. When the individual cleanses himself after evacuating the bowels, it should be with left hand. The Prophet ﷺ had prohibited that a man should cleanse himself with the right (hand)⁽¹⁾ owing to the honor for the right; it is used for eating and drinking. As such, it is necessary that it be kept away from filth. On the hand, every filthy thing should be handled with the left hand. However, the right should be for noble things and the things which are neither noble nor demeaned. So, the left hand should be for filth and the right for other than that.

You should know that some people, when the wrist watch came to be used, they began to wear it on the left hand in order that the right hand might be free of a watch which could hurt one during his movements since the right would move more than the left. The individual requires that the right hand moves much more than the left. So, they used to wear it on the left hand since that was easier and since the right hand is the one most frequently moved; the watch might hit something and cause harm. So, they wore the wristwatches on the left.

Some may think that it is best to place it on the right considering preference for the right hand. However, this thought lacks any sound basis. It is authentically related from the Prophet ﷺ that he would wear a ring on his right hand and sometimes on the left. It may even be that he wore the ring on the left more frequently since it was easier to remove the ring from the left with the right hand, and watches are very similar to the rings. Hence, do not give preference for the right hand over the left nor the left hand over the right. The matter is one with considerable latitude; if you wish, put it on the right hand and if you so desire, wear it on the left; there is no blame in either of them.

¹ Reported by Muslim, Book of Purification, Chapter on the Use of the Lavatories; no. 262.

Thereafter, the author mentioned two verses from Allah's Book; His saying the Exalted that:



"Then as for him who will be given his Record in his right hand, he will say: 'Take read my Record.'"

This will be on the Day of Resurrection; people will be given their records, i.e., records of their deeds in which the actions of mankind were documented, either with the right (hand) or the left. Whoever is given his record in his right hand - may Allah make us and you amongst them -, will receive it joyfully and happily. He will announce to people, "Look at me, read my record", just as we observe now that when a student receives a successful result sheet, he begins to joyously show it to his friends and close relatives.

But whoever gets his record with the left hand will act differently; he would wish he never received the record not to talk of having others see it.

As for the second verse the author mentioned; that was Allah's saying – the Exalted- that:

*"So those on the Right hand; who will be those on the Right hand?
And those on the left Hand; who will be those on the left Hand?"*

So, Allah - and free is Allah from all imperfections and Exalted is He -, mentioned that mankind will on the day of Resurrection be of three categories: People of the Right hand, People of the Left hand and the Foremost people.

The Foremost are the closest people (to Allah in the hereafter), the People of the Right hand will be saved while the People of the Left are those who will be doomed. So they will be of three categories on the Day of Resurrection. They are similarly of three categories at the time of the departure of the soul from the body; Allah mentioned their conditions on the day of Resurrection in *Soorah al-Waqi'ah* as well, and towards its end, He stated their situation during their last moments. He said:

﴿ فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ ﴿٨٣﴾ وَأَنْتُمْ حِينِيذٍ نَنْظُرُونَ ﴿٨٤﴾ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ ﴿٨٥﴾ فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ ﴿٨٦﴾ تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٨٧﴾ فَأَمَّا إِنْ كَانَ مِنَ الْمُفْرِينَ ﴿٨٨﴾ فَرُوحٌ وَرِيحَانٌ وَجَنَّتٌ رَءِيمٌ ﴿٨٩﴾ ﴾

“Then why do you not (intervene) when (the soul of a dying person) reaches the throat? And you at the moment are looking on but We (that is, our angels who take the soul) are nearer to him than you, but you see not, then why do you not, if you are exempt from the reckoning and recompense (punishment and so on). Bring back the soul (to its body), if you are truthful? Then if he (the dying person) be of the Muqarraboos (those brought near to Allah). (There is for him) rest and provision, and a garden of Delights (Paradise).” (Al-Waaqi’ah: 83-89)

Al-Muqarraboos (as it occurs in the Arabic text and rendered as, those brought near) are the Foremost; the leading people in terms of good deeds, in every aspect of righteousness.

﴿ وَأَمَّا إِنْ كَانَ مِنَ أَصْحَابِ الْيَمِينِ ﴿٩٠﴾ فَسَلَامٌ لَّكَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٩١﴾ ﴾

“And if he (the dying) be of those on the right Hand, then there is safety and peace (from punishment of Allah) for (you as you are from) those on the Right hand.” (Al-Waaqi’ah: 90-91)

﴿ وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ ﴿٩٢﴾ فَتَرْجُلٌ مِّنْ حَمِيمٍ ﴿٩٣﴾ وَتَصْلِيَةٌ جَمِيمٍ ﴿٩٤﴾ ﴾

“But if he (the dying person) be of the denying (of the Resurrection), the erring (away from the Right path of Islamic monotheism). Then for him is entrainment with boiling water and burning in Hell-fire.” (al-Waaqi’ah: 92-94)

Those are the unfortunate ones - we seek refuge with Allah -; they were the deniers (of truth), the errant! May Allah protect us and you from their condition.

The author – may Allah shower blessings on him – indicated

from those two verses that the People of the right are the persons of continuous nobility in this world and the hereafter. The rest of the discussion will – by Allah's leave – be regarding this.

Hadeeth 721

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُعْجِبُهُ الْيَمِينُ فِي شَأْنِهِ كُلِّهِ: فِي طُهُورِهِ، وَتَرْجُلِهِ، وَتَعْلِهِ. مَتَّفُقٌ عَلَيْهِ .

'Aishah ؓ reported: Messenger of Allah ﷺ liked to use his right hand in all matters: in combing his hair and wearing his shoes. [Al-Bukhari and Muslim]

Hadeeth 722

وَعَنْهَا قَالَتْ: كَانَتْ يَدُ رَسُولِ اللَّهِ ﷺ، الْيُمْنَى لِطُهُورِهِ وَطَعَامِهِ، وَكَانَتْ الْيُسْرَى لِخَلَائِهِ وَمَا كَانَ مِنْ أَدَى. حَدِيثٌ صَحِيحٌ، رَوَاهُ أَبُو دَاوُدَ، وَغَيْرُهُ بِإِسْنَادٍ صَحِيحٍ.

'Aishah ؓ reported: Messenger of Allah was used to using his right hand for performing Wudu' and for eating his food whereas he was used to using his left hand in his toilet and for other similar purposes. [Abu Dawud]

Commentary

The author – may Allah shower blessings on him – reported in the Chapter on Preferring to Advance the Right in Noble Matters on

the authority of A'aishah - may Allah be pleased with her - that she said, **"The Prophet ﷺ would like to use his right hand in all matters."** Meaning, in his entire affairs; that is to say, it delights him and he would prefer to begin everything with the right: in his cleaning, when he wears his shoes and combs his hair.

"In his cleaning": that is, when he cleanses himself, he begins from the right. So he would start by cleaning the right hand before the left and the right foot before the left. But as for the ears they are considered a single limb on the head. So they will be wiped at the same time except when he can only wipe with a single hand. In that circumstance, he should start with the right ear due to the dire necessity.

Her statement that, **"when he combs"**: *at-Tarajjul* (as it occurs in the Arabic text) refers to straightening the hair with a comb and oiling it. The Messenger ﷺ, as was the practice of the people at that time, was not used to shaving his hair except during the Hajj or Lesser Hajj. However, at times he gave a cut and at other times he would leave it. Hence, sometimes, it reaches his earlobes and some other times, it drops down reaching his shoulders. He - may Allah's peace and blessings be upon him -, would pay attention to personal hygiene; he would comb his hair, oil it keeping clean, free of dust, lice and other forms of filth.

Similarly, he preferred his right while **"wearing shoes"**; i.e., when he wore his sandals, he began with the right before the left, and when he removed them, he began with the left before the right. Likewise his clothes, when he dressed, he began by entering the right sides before the left. The same thing applied when he wore his trouser, he started by placing the right leg before the left, and the other way round when he removed them.

In the second hadeeth, she - may Allah be pleased with her - explained what the Prophet ﷺ used the right for and what he used the left for. She mentioned that what he used the left for were things involving filth; such as when he cleaned up after urinating or defecating using water or stone, when he took a light breath-in of water into the nose and blew it out and things like that. In those situations, he began

with the right side by way of honoring it since the right is nobler than the left as explained earlier.

Allah alone grants success.

Hadeeth 723

وَعَنْ أُمِّ عَطِيَّةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ، قَالَ لَهْنٌ فِي غَسْلِ ابْنَتِهِ زَيْنَبَ رَضِيَ اللَّهُ عَنْهَا: «أَبْدَانُ بِمَيَامِنِهَا وَمَوَاضِعُ الْوُضُوءِ مِنْهَا». متفقٌ عَلَيْهِ .

Umm 'Atiyyah ؓ reported: The Prophet ﷺ instructed us at the time of washing the dead body of his daughter Zainab ؓ to begin with her right side, and from the parts that are washed in Wudu'.

[Al-Bukhari and Muslim]

Hadeeth 724

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا انْتَعَلَ أَحَدُكُمْ فَلْيَبْدَأْ بِالْيُمْنَى، وَإِذَا نَزَعَ فَلْيَبْدَأْ بِالشِّمَالِ، لِتَكُنِ الْيُمْنَى أَوْلَهُمَا تُنْعَلُ، وَآخِرُهُمَا تُنْزَعُ». متفقٌ عَلَيْهِ .

Abu Hurairah ؓ reported: Messenger of Allah ﷺ said, "When any of you puts on his shoes, he should put on the right one first; and when he takes them off, he should begin with the left. Let the right shoe be the first to be put on and the last to be taken off."

[Al-Bukhari and Muslim]

Hadeeth 725

وَعَنْ حَفْصَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ ﷺ، كَانَ يَجْعَلُ يَمِينَهُ لَطْعَامِهِ وَشَرَابِهِ وَثِيَابِهِ، وَيَجْعَلُ يَسَارَهُ لِمَا سِوَى ذَلِكَ. رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَغَيْرُهُ.

Hafsah ؓ reported: Messenger of Allah ﷺ used to use his right hand for eating, drinking and wearing his clothes and used to use his left hand for other purposes. [Abu Dawud]

Hadeeth 726

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا لَبِسْتُمْ، وَإِذَا تَوَضَّأْتُمْ، فَابْدُؤُوا بِأَيْمَانِكُمْ». حَدِيثٌ صَحِيحٌ، رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ بِإِسْنَادٍ صَحِيحٍ.

Abu Hurairah ؓ reported: Messenger of Allah ﷺ said, "When you wear your clothes or perform your Wudu', begin with your right side." [Abu Dawud and At-Tirmidhi]

Hadeeth 727

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى مِنًى: فَآتَى الْجَمْرَةَ فَرَمَاهَا، ثُمَّ أَتَى مَنَازِلَهُ بِمِنًى، وَنَحَرَ، ثُمَّ قَالَ لِلْحَلَاقِقِ: «خُذْ» وَأَشَارَ إِلَى جَانِبِهِ الْأَيْمَنِ، ثُمَّ الْأَيْسَرِ، ثُمَّ جَعَلَ يُعْطِيهِ النَّاسَ. مُتَّفَقٌ عَلَيْهِ.

Anas ؓ reported: When Messenger of Allah ﷺ went to Mina, he came to Jamrat-ul-'Aqabah and threw pebbles at it. After that,

he went to his lodge in Mina and sacrificed. Then he called for a barber and pointed his right side to him, said, "Shave from here." Then he pointed his left side and said, "Take (hair) from here." Then he distributed his hair among the people. [Al-Bukhari and Muslim]

Commentary

These hadeeths explain the encouragement to commence noble activities with the right and preferring the left in things which involve filth, such as cleaning up after defecating or urinating, whether one used water or stone and in similar other things. So, the author gave a report on the authority of Umm 'Atiyyah - may Allah be pleased with her -, a woman among the *Ansars* who had noble deeds such as giving funeral bath to the females. When Zaynab, the daughter of Muhammad ﷺ, passed away, and the women came to give the funeral bath, the Prophet ﷺ said to them, "Begin with her right sides and the parts she would wash during the Ablution."

The process of giving the funeral bath to the dead is to start by removing its cloths after placing something to cover the private area. Then the washing person should cover his hands with a piece of cloth (like gloves) and then cleanse the private area of the dead; both the anus and organ till they are both clean. Then he will remove the gloves and wash his palms as one does while performing the Ablution. Then, he collects a wet piece of cloth and cleanses its teeth, mouth and nostrils in place of rising the mouth and nose (in normal Ablution). He should not put water into the mouth or nose because when he does that it goes down the stomach and then it may find its way out and cause the people harm during the washing.

Thereafter, he would wash the face, the hands up to the elbows, wipe the head and wash the feet: a complete Ablution. Thereafter, he should wash the head with the lather from the lote tree – he should have with him water mixed with powdered form of the lote tree leaves. He will collect it and rub his palms against each other till it lathers. So, he will

cleanse the head with the lather and then use the rest for the other parts of the body. It should be known that only the female should bathe females; even her father should not bathe her nor her son nor any other among her relatives permanently prohibited in marriage with her (if she were alive) except females or her husband. Likewise, a man must only be washed by males not even his mother or daughter or any other female should, except his wife. The husband may bathe his wife and the wife may also bathe her husband; otherwise, no male should bathe a female and no female should ever bathe a male.

The women arrived to wash Zaynab, the daughter of Allah's Messenger ﷺ, and he ﷺ said, **"Begin with her right sides"**; that is to say, before the left; the right hand before the left, and the right legs before the left. Similarly, the right parts of the body before the left, and **"the limbs she washed during Ablution."** So, they did that and made her hair into three braids; a braid on the right side, one on the left and another at the middle and then place them behind the dead. Thereafter, the Prophet ﷺ gave them his wrapper and said, **"wrap her in it"** i.e., let it be the first thing on her body to seek blessings with the wrapper of the Prophet ﷺ. The point of reference here is his statement, **"begin with her right sides."**

Thereafter, the author mentioned hadeeths having the same meanings as those just explained, such as the hadeeth of Aboo Hurayrah - may Allah be pleased with him - regarding wearing cloths and sandals, and the hadeeth of Hafsah - may Allah be pleased with her -, and another hadeeth from Aboo Hurayrah.

Then, he mentioned the hadeeth of Anas bin Malik - may Allah be pleased with him - about the story of the Prophet's shaving his head during the Farewell pilgrimage. During the Farewell pilgrimage, after spending the night at Muzdalifah and observing the *Fajr* Prayer, the Prophet ﷺ sat down supplicating till it became very bright. He then proceeded before sunrise and arrived at the 'Aqabah (Pillar) at midmorning when the heat of the sun could well be felt. So he pelted the Pillar on the day of *'Eid*.

Thereafter, he went to his tent and called the barber who shaved his head. He ﷺ pointed to the right side and the barber did start

with it. The Prophet ﷺ used to tend the hair of his head and so, it was plentiful. So, he commenced with and shaved the right side and called Aboo Talhah – may Allah be pleased with him -, one of the *Ansars* and gave him the entire hair of the right side. Then he shaved the rest of the head and called Aboo Talhah and gave it to him. He then said, “Divide it among the people”, and Aboo Talhah did that.

Some among the people got a single strand, some received two and others got more, just as it was easy, by way of seeking blessings using these strands of noble hair; the Prophet’s hair – may Allah’s peace and blessings be upon him. The fact that the Messenger ﷺ specially handed the entire hair from the right side to Aboo Talhah shows that among people are those Allah would select to achieve particular virtues even though there was among the companions, those who are more virtuous than him. Aboo Bakr, Umar, Uthman, Ali and many others among the companions are more virtuous than Aboo Talhah. However, that was a favor from Allah the Mighty and Sublime and He grants it to whomever He wills.

So, the companions would seek blessings using the hair of the Prophet ﷺ, his cloths and his sweat; but for other than him, blessings must not be sought using their hair, cloths or sweat.

Umm Salamah - may Allah be pleased with her -, one of the wives of the Messenger ﷺ, had some strands of Messenger’s hair which she had preserved in a silver container. She made it of silver out of reverence for the hair of the Messenger ﷺ. So, whenever a person fell ill among them, they came to her and she would sprinkle some water upon the hair and shake it and then give it to the sick person who would be cured therefrom by Allah’s leave using the hair of the Prophet ﷺ.

However, as I have said, that is not applicable regarding any other person; the companions neither sought blessings using Aboo Bakr’s hair, even though he was the best of this *Ummah* after the Messenger ﷺ nor with Umar’s hair nor the hair of any other companion – may Allah be pleased with them all. Likewise those after them; blessings should not be sought using their hair or sweat or cloth; that’s exclusive for the Prophet alone – ﷺ.

The point in the hadeeth of Anas - may Allah be pleased with her -,

is that, the Prophet ﷺ directed the barber to begin with the right side. So, whenever you perform the Hajj and you intend to shave (your head) or cut it short, begin with the right side. Similarly, when you shave ordinarily, you should begin with the right side.

Allah alone grants success.

Book about the manners of eating

Chapter 100: mentioning allah's name at the beginning and giving thanks at the end

Hadeeth 728:

عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «سَمِّ اللَّهَ وَكُلْ بِيَمِينِكَ، وَكُلْ مِمَّا يَلِيكَ». مَتَّفَقٌ عَلَيْهِ .

'Umar bin Abu Salamah ؓ reported: Messenger of Allah ﷺ, said to me, "Mention Allah's Name (i.e., say Bismillah before starting eating), eat with your right hand, and eat from what is near you." [Al-Bukhari and Muslim]

Hadeeth 729:

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَكَلَ أَحَدُكُمْ فَلْيَذْكُرِ اسْمَ اللَّهِ تَعَالَى، فَإِنْ نَسِيَ أَنْ يَذْكُرَ اسْمَ اللَّهِ تَعَالَى فِي أَوَّلِهِ، فَلْيَقُلْ: بِسْمِ اللَّهِ أَوَّلُهُ وَآخِرُهُ». رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

'Aishah ؓ reported: Messenger of Allah ﷺ said, "When any of you wants to eat, he should mention the Name of Allah in the beginning, (i.e., say Bismillah). If he forgets to do it in the beginning, he should say Bismillah awwalahu wa akhirahu (I begin with the Name of Allah at the beginning and at the end)." [At-Tirmidhi and Abu Dawud]

Commentary

The author – may Allah shower blessings on him – said in the Book, *Riyaad as-Saaliheen*, "Book About the Manners of Eating."

At-Ta'aam (as in the Arabic text rendered as *Food*) is what the individual consumes; i.e., something he enjoys to taste which may be drink or food. The evidence that a drink may also be called *Ta'm* or *Ta'aam* is Allah's saying - Blessed is He and Exalted - that:

﴿ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اعْتَرَفَ ﴾

عُرْفَةً بِيَدِهِ ۖ

"So whoever drinks thereof, is not of me, and whoever tastes (eats) it not, he is of me, except he who takes (thereof) in the hollow of his hand." (al-Baqarah: 249)

Thereafter, he said, "Chapter on: Mentioning Allah's Name in the Beginning and Giving Thanks At its End."

Then he mentioned the hadeeth of 'Umar bin Abee Salamah - may Allah be pleased with him. He was a stepchild of the Prophet ﷺ; i.e., the son of his wife, Umm Salamah. A meal was presented to the Prophet ﷺ, and 'Umar who at the time was a little boy, got his hand moving about here and there inside the dish. And the Prophet ﷺ would not find any opportunity to teach without using it, even with regard to kids. Thereupon, he said to him, "O young boy, mention Allah's Name, eat with your right (hand) and take from that near you."

These are three manners regarding food which the

Prophet ﷺ taught this boy.

Firstly: He said, “Mention Allah’s Name”; that is, say, “*Bismillah* (In the name of Allah).” There is no blame if one adds, “*Ar-Rahman Ar-Raheem* (The Beneficent, The Merciful)” because Allah’s praised Himself with them both in the *Basmalah* (i.e., *Bismillah ar-Rahman ar-Raheem*). So, if he says, “*Bismillah ar-Rahman ar-Raheem*”, there is no blame; but if he mentions “*Bismillah*” alone, then it is sufficient.

Mentioning Allah’s Name over food is compulsory; if the individual omits it, he sins therewith and the Satan partakes in his food. And no person would desire that his own enemy partakes in his food. Hence, if you do not say, “*Bismillah*”, the Satan will join you in it.

If you forget to say it at the beginning, and you only remember while already eating, then you should say, “*Bismillahi Awwalawu wa Akhirahu* (meaning: In the name of Allah at its beginning and its end)” as the Prophet ﷺ showed in the hadeeth reported by A’ishah and collected by Aboo Dawood and At-Tirmidhi.

Secondly: He said, “Eat with your right (hand).” Eating with the right hand is obligatory; whoever eats with the left is sinning and disobeying the Messenger ﷺ. And whosoever disobeys the Messenger has disobeyed Allah, and whoever obeys the Messenger has obeyed Allah.

Thirdly: He said, “Eat from that near you”; that is, if you have others partaking in the meal with you, eat from that close to you. Do not take from his side or that close to him; such a thing constitutes bad manners. The scholars say: “Unless you have variety of food such as when it has pumpkin, eggplant, meat and such other things; then, there is no blame if you move your hand to get the sort as the Messenger ﷺ would seek out pumpkin from the dish and eat it.”

Likewise when you take the meal alone, there is no blame eating from the other side, because you would not be causing inconvenience to anyone doing so. However, do not eat from the top of the dish because blessings come down (to the meal) through it. You may only take from the sides.

This hadeeth contains evidence that it is necessary for us to teach

the children and young the manners of eating and drinking; likewise the manners of sleeping, not to say other issues such as the Prayer. The Messenger ﷺ had said, “Order your children to observe the Prayer at seven years of age, and beat them for it at ten.”⁽¹⁾

Allah alone grants success.

Hadeeth 730

وَعَنْ جَابِرٍ، رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:
«إِذَا دَخَلَ الرَّجُلُ بَيْتَهُ، فَذَكَرَ اللَّهَ تَعَالَى عِنْدَ دُخُولِهِ وَعِنْدَ
طَعَامِهِ، قَالَ الشَّيْطَانُ لِأَصْحَابِهِ: لَا مَبِيتَ لَكُمْ وَلَا عَشاءَ،
وَإِذَا دَخَلَ، فَلَمْ يَذْكُرِ اللَّهَ تَعَالَى عِنْدَ دُخُولِهِ، قَالَ الشَّيْطَانُ:
أَذْرَكْتُمُ الْمَبِيتَ، وَإِذَا لَمْ يَذْكُرِ اللَّهَ تَعَالَى عِنْدَ طَعَامِهِ قَالَ:
أَذْرَكْتُمُ الْمَبِيتَ وَالْعَشاءَ». رَوَاهُ مُسْلِمٌ .

Jabir ؓ reported: I heard Messenger of Allah ﷺ saying, “If a person mentions the Name of Allah upon entering his house or eating, Satan says, addressing his followers: ‘You will find no where to spend the night and no dinner.’ But if he enters without mentioning the Name of Allah, Satan says (to his followers); ‘You have found (a place) to spend the night in, and if he does not mention the Name of Allah at the time of eating, Satan says: ‘You have found (a place) to spend the night in as well as food.’” [Muslim]

Commentary

This hadeeth was mentioned by the Author , An-Nawawee – may

1 Reported by Abou Dawood, Book of the Prayer, Chapter on When Should a Young Boy be Ordered to Observe the Prayer; no.495 and At-Tirmidhi, Book of the Prayer, Chapter on When Should Children be Ordered to Observe the Prayer; no. 407.

Allah shower blessings on him –, in *Riyaad as-Saaliheen* under the discussion on the Etiquettes of Eating on the authority of Jabir - may Allah be pleased with him - that the Prophet ﷺ said, “When a man enters his house and mentions Allah's Name while entering and while eating, the Satan says to his companions: ‘There is neither lodge nor dinner for you’ and that is owing to the person’s mentioning of Allah’s Name.

The words of remembrance of Allah for entering the house is: “*Bismillahi walajna wa Bismillahi kharajna wa ‘alallahi Rabbina tawakkalna, Allahumma as’aluka khair Al-Maulij wa as’aluka khair Al-Makhrāj* (meaning: In the name of Allah we have arrived, and in Allah’s Name we departed, and upon Allah, our Lord, we rely. O Allah! I ask you for good arrival, and I ask you for good departure).”⁽¹⁾ This is the expression to give Allah’s remembrance when entering the house – whether at night or during the day.

As for the expression to give Allah’s remembrance when eating the dinner, it is for the individual to say, “*Bismillah* (meaning: In the name of Allah).” Therefore, if he gives remembrance of Allah upon entering the house and when he takes his dinner, the Satan says to his followers, “there is neither lodge for you nor dinner” because this house and dinner have been protected through the remembrance of Allah – the Mighty and Sublime. Allah has protected it against the devils.

But if he enters and does not mention Allah’s Name while entering, the Satan says, “You have found lodge.” And when he is served food and he fails to give Allah’s remembrance during the meal, the Satan says, “You have found both lodge and dinner.” This contains encouragement for the individual to give remembrance of Allah when entering his house; and the approved expression for that is, “*Bismillahi walajna wa Bismillahi kharajna wa ‘alallahi Rabbina tawwakalna, Allahumma as’aluka khair Al-Maulij wa as’aluka khair al-Makhrāj* (meaning: In the name of Allah we have arrived, and Allah’s Name we departed, and upon Allah, our Lord, we rely. O Allah! I ask You for good arrival, and I ask You for good departure).”

1 Reported by Aboo Dawood, Book of Etiquettes, Chapter on What a Man Should Say Upon Arriving His Home; no. 5096.

Thereafter, he should use the tooth-stick, because whenever the Prophet ﷺ entered his house, the first thing he did was to use the tooth-stick, he then greets his family with the greetings of *Salam*.

But during the time of dinner, he should say, “*Bismillah* (meaning: In the name of Allah)” by which he becomes protected against the Satan in his house and food. If he mentions Allah's Name while entering without doing so before his meal, the Satan will partake in the meal, and if he did during the meal but not while coming in, the satan will join in the lodge and not the meal. However, if he gave Allah's remembrance while entering and over the meal, the satan will neither have lodge nor food.

Allah alone grants success.

Hadeeth 731

وَعَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا إِذَا حَضَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ طَعَامًا، لَمْ نَضْعُ أَيْدِينَا حَتَّى يَبْدَأَ رَسُولُ اللَّهِ ﷺ فَيَضَعُ يَدَهُ، وَإِنَّا حَضَرْنَا مَعَهُ مَرَّةً طَعَامًا، فَجَاءَتْ جَارِيَةٌ كَانَتْهَا تُدْفَعُ، فَذَهَبَتْ لِتَضَعَ يَدَهَا فِي الطَّعَامِ، فَأَخَذَ رَسُولُ اللَّهِ ﷺ بِيَدِهَا، ثُمَّ جَاءَ أَعْرَابِيٌّ كَانَتْهُمَا يُدْفَعُ، فَأَخَذَ بِيَدِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الشَّيْطَانَ يَسْتَحِلُّ الطَّعَامَ أَنْ لَا يُذْكَرَ اسْمُ اللَّهِ تَعَالَى عَلَيْهِ، وَإِنَّهُ جَاءَ بِهِذِهِ الْجَارِيَةِ لِيَسْتَحِلَّ بِهَا، فَأَخَذْتُ بِيَدِهَا، فَجَاءَ بِهَذَا الْأَعْرَابِيُّ لِيَسْتَحِلَّ بِهِ، فَأَخَذْتُ بِيَدِهِ، وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ يَدَهُ فِي يَدِي مَعَ يَدَيْهِمَا» ثُمَّ ذَكَرَ اسْمَ اللَّهِ تَعَالَى وَأَكَلَ. رَوَاهُ مُسْلِمٌ.

Hudhaifah رَضِيَ اللَّهُ عَنْهُ reported: When we attended a meal with the Messenger of Allah ﷺ, we would not stretch forth our hands

towards the food until he ﷺ would start eating first. Once, we were with him when a little girl rushed in as if someone was impelling her. She was about to lay her hand on the food when the Messenger of Allah ﷺ caught her hand. Then a bedouin came in rushing as if someone were pushing him. He ﷺ caught his hand also and said, "Satan considers that food lawful for himself on which the Name of Allah is not mentioned. He (Satan) brought this girl to make the food lawful through her but I caught her hand. Then he brought the bedouin to make it lawful through him but I caught his hand too. By Him in Whose Hand my soul is, now Satan's hand is in my grasp along with their hands." Then he mentioned the Name of Allah and began to eat. [Abu Dawud and An-Nasa'i]

Commentary

An-Nawawee – may Allah shower blessings on him – said in *Riyaad as-Saaliheen* under the Chapter on the Etiquettes of Eating, among the narrations he cited from Hudhayfah bin Al-Yaman - may Allah be pleased with him -, that he said, "Whenever we attended a meal with Allah's Messenger ﷺ, we would not place our hands in the food unless the Allah's Messenger ﷺ began to eat" and that was out of their great esteem for the Prophet ﷺ. Hence, they would not extend their hands towards the dish to start eating till he did so first.

One day he attended a meal with the Messenger of Allah ﷺ, and when they began – or when they were served – a little girl came along; i.e., kid, as if pushed forward attempted to dip her hand into the meal without mentioning Allah's Name. Thereupon, the Prophet ﷺ grabbed her hand. Then came a Bedouin came in a similar way - as if pushed forward -, and tried to put his hand in the food and the Prophet ﷺ took hold of his hand.

Then the Prophet ﷺ explained that the Bedouin and the girl were brought by the Satan in order to have access to the food through them if they commenced eating without mentioning Allah's Name. They

may both be excused for their ignorance; the little girl due to her tender age, and the man being a Bedouin. However, the Satan brought them both so that if they ate without mentioning Allah's Name, he gained the chance to partake in the meal.

Thereafter, the Prophet ﷺ swore that the hand of the Satan was with their hands in his own hand.

This hadeeth contains a number of lessons such as:

The companions' reverence for Allah's Messenger ﷺ and their manners towards him.

Likewise: If there is an elderly person at a meal, no one should precede him to commence eating. They should ensure that the elderly started the food since coming before the elderly in his presence contradicts order and manners.

Similarly among the lessons is that: the Satan commands, encourages and urges towards wrong. The Noble Qur'an says:

﴿الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ ۗ وَالْفَحْشَاءُ سَبِيلُ الْفَقْرِ ۗ﴾ (38)

"Shaytan threatens you with poverty and orders you to commit Fahsha (evil deeds, illegal sexual intercourse, sins and so on)."
(al-Baqarahh: 268)

He – the Exalted - also said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ ۗ﴾ (21)

"O you who believe! Follow not the footsteps of Shaytan. And whosoever follows the footsteps of Shaytan, then, verily he commands Al-Fahisha (indecentcy) and Al-Munkar (evil and wicked deeds)." (An-Noor: 21)

This shows that Shaytan has some authority over the children of Adam, and the one who is safe is he whom Allah grants safety.

Among the lessons is that: When a person joins a meal, he should

also mention Allah's Name and not say that, "those who commenced the meal had mentioned Allah's Name." However, if they all started the meal together; does it suffice that a person among them mentioned Allah's Name?

The response is that: If the person had given the remembrance of Allah silently, his mentioning of Allah's Name would not suffice for others since they did not hear it. But if he gave it loudly, and intended it for all, it may be said to be sufficient even though it could also be said that the better thing is that every individual mentions Allah's Name for himself. This is certainly more perfect and better.

From the lessons in the hadeeth is that: the Satan has a hand considering the fact that the Prophet ﷺ grabbed his hand.

Among the points is that: the hadeeth is one of the miracles of the Messenger ﷺ bearing in mind that Allah – the Exalted – informed him of what occurred in this story; that it was Satan that drove them forward. He pushed the Bedouin and the young girl, and that he should grab their hands with his own noble hands – may Allah's peace and blessings be upon him.

From its benefits is that when anyone comes to partake in a meal without mentioning Allah's Name; hold back his hand until he mentions it. You should do so, because the Prophet ﷺ grabbed their hands; he did not say to them, "Mention Allah's Name." He rather grabbed their hands so that it becomes something for them to ever remember; they would recall the story and not forget to mention Allah's Name in the future.

Among the benefits in this hadeeth is: Emphasis placed on mentioning Allah's Name during a meal; and the correct view is that it is compulsory to mention the Name of Allah over food. And that if the individual doesn't mention Allah's Name, he would be sinning against Allah – the Mighty and Sublime -. He would have also shown pleasure that his worst enemy, the Satan -, should partake in his food.

Therefore, mentioning Allah's Name over food is compulsory; in case you forget it at the beginning and you remember during the meal,

you should still say, “Bismillahi awwalahu wa akhirahu (meaning: I invoke Allah’s Name for the beginning and its end).”

Allah alone grants success.

Hadeeth 732

وَعَنْ أُمَيَّةَ بْنِ مَخْشِيٍّ الصَّحَابِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ جَالِسًا، وَرَجُلٌ يَأْكُلُ، فَلَمْ يُسَمِّ اللَّهَ حَتَّى لَمْ يَبْقَ مِنْ طَعَامِهِ إِلَّا لُقْمَةٌ، فَلَمَّا رَفَعَهَا إِلَى فِيهِ، قَالَ: بِسْمِ اللَّهِ أَوَّلَهُ وَآخِرَهُ، فَضَحِكَ النَّبِيُّ ﷺ، ثُمَّ قَالَ: «مَا زَالَ الشَّيْطَانُ يَأْكُلُ مَعَهُ، فَلَمَّا ذَكَرَ اسْمَ اللَّهِ اسْتَقَاءَ مَا فِي بَطْنِهِ». رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ.

Umaiyyah bin Makhshi ؓ reported: Messenger of Allah ﷺ was sitting while a man was eating food. That man did not mention the Name of Allah (before commencing to eat) till only a morsel of food was left. When he raised it to his mouth, he said: “Bismillah awwalahu wa akhirahu (With the Name of Allah, in the beginning and in the end).” Messenger of Allah ﷺ smiled at this and said, “Satan had been eating with him but when he mentioned the Name of Allah, Satan vomited all that was in his stomach.” [Abu Dawud and An-Nasa’i]

Hadeeth 733

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْكُلُ طَعَامًا فِي سِتَّةٍ مِنْ أَصْحَابِهِ، فَجَاءَ أَعْرَابِيٌّ، فَأَكَلَهُ بِلُقْمَتَيْنِ.

فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا إِنَّهُ لَوْ سَمَّى لَكَفَّاكُمْ». رَوَاهُ التِّرْمِذِيُّ، وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Aishah ؓ reported: Messenger of Allah ﷺ was eating with his six Companions when a desert Arab came and ate up the food in two mouthfuls. Messenger of Allah ﷺ said, "Had he mentioned the Name of Allah, it would have sufficed for all of you." [At-Tirmidhi]

Hadeeth 734

وَعَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا رَفَعَ مَائِدَتَهُ قَالَ: «الْحَمْدُ لِلَّهِ كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ، غَيْرَ مَكْفِيٍّ وَلَا مُوَدَّعٍ، وَلَا مُسْتَغْنَى عَنْهُ رَبَّنَا». رَوَاهُ الْبُخَارِيُّ.

Abu Umamah ؓ reported: Whenever the Prophet ﷺ finished a meal, he would say: "Al-hamdu lillahi kathiran taiyiban mubarakan fihi, ghaira makfiyyin wa la muwadda'in, wa la mustaghnan 'anhu, Rabbuna . (All praise is due to Allah, praise which is abundant, pure, and full of blessings, which is indispensable and to which one cannot be indifferent)." [Al-Bukhari]

Hadeeth 735

وَعَنْ مُعَاذِ بْنِ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَكَلَ طَعَامًا فَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا، وَزَوَّجَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةَ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ». رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ، وَقَالَ: حَدِيثٌ حَسَنٌ.

Mu'adh bin Anas ؓ reported: Messenger of Allah ﷺ said, "He who has taken food and says at the end: 'Al-hamdu lillahi-lladhi at'amani hadha, wa razaqanihi min ghairi haulin minni wa la quwwatin (All praise is due to Allah Who has given me food to eat and provided it without any endeavour on my part or any power),' all his past sins will be forgiven." [At-Tirmidhi]

Commentary

These hadeeths under the section regarding eating manners cited by the great scholar of hadeeth, an-Nawawee – may Allah shower blessings on him – in *Riyaad as-Saaliheen*, contain evidence for several issues:

Firstly: If the individual fails to mention Allah's Name over his meal, the Satan will eat along with him according to the hadeeth of Umayyah bin Makhshiy - may Allah be pleased with him – that, "a man ate food without mentioning Allah's Name. When it remained a morsel left, as if he then remembered, he mentioned the Name of Allah - the Exalted. The Prophet ﷺ laughed and informed that the Satan was eating with him, but when the man mentioned Allah's Name, Satan vomited what he had eaten.

And this is among the Favors of Allah – and free is He from all imperfections and Exalted -, that the satan becomes prevented from participating in our meal if we mention Allah's Name at the beginning. Likewise if we mentioned at the end and say, "*Bismillahi awwalahu wa akhirahu* (I mention Allah's Name for the beginning and end." He will vomit whatever he had eaten and will be prevented therefrom.

Secondly, they contain proof that the Satan eats, bearing in mind that he ate from the food – and he actually did eat -. So, the satan eats and drinks and participates along with the eating and drinking persons if such fails to give remembrance of Allah's Name over the food and drink.

Thirdly: the hadeeth of A'ishah - may Allah be pleased with her – stated that the Prophet ﷺ was once eating along with six of his companions. A Bedouin suddenly joined them and finished what

remained in just two morsels. Perhaps he was very hungry - and Allah Knows best. The Prophet ﷺ said, "Listen; if he had mentioned Allah's Name, it would have sufficed you all." Unfortunately, he did not. He ate the remainder with just two morsels and yet, it did not suffice him. This shows that if the individual failed to say Allah's Name blessings are removed from the food; because the Satan will certainly eat with him and the meal he thought should be okay for him will not suffice him because the blessings would be taken away from it.

The rest of the hadeeths prove that after meal, the individual should give thanks to Allah and praise Him – and free is Allah from all imperfections. He should say, "*Al-Hamdu lillahi Alladhi at'amani hadha wa razaqanihi min ghairi hawli minni wala quwwata* (meaning: Praise is to Allah Who has provided me this food and sustained me with it while I have not any power or might)." If not that Allah the Exalted made this food easy for you, you would not have obtained it as He – the Mighty and Sublime - said:

﴿ أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ﴾ ٦٣ ﴿ أَنْتُمْ تَزْرَعُونَهُ ۖ أََمْ نَحْنُ الزَّارِعُونَ ﴾ ٦٤ ﴿ لَوْ شَاءَ رَبُّكَ لَجَعَلْنَا الْفَلَّاحَ صَخْرًا مَثْوًى ۖ فَطَرْنَاهُ مِنْ طِينٍ ۚ إِنَّهُ لَذَرٍءٌ ۚ وَلَئِنْ لَمْ يَرْفَعْ يَدَهُ عَنْكَ لَفُتْرٌ ۖ وَكَانَ ظَرْفًا ۚ ﴾ ٦٥ ﴿ إِنَّا لَمُعْرَمُونَ ﴾ ٦٦ ﴿ بَلْ نَحْنُ مَحْرُومُونَ ﴾ ٦٧ ﴿

"Tell Me! The seed that you grow in the ground, is it you that make it grow, or are We the Grower? Were it Our Will, We could crumble it to dry pieces, and you would be regretful (or left on wonderment). (Saying): 'We are indeed Mughramun (that is, ruined or lost the money without any profit, or punished by the loss of all that we spend for cultivation, and so on)! Nay, but we are deprived.'" (al-Waaqi'ah: 63-67)

If not that Allah made the food easy for the individual since the time the seed was sown, and then it germinated and was harvested and later brought to him, milled, knead and then baked and made easy for him to eat, it would not have been easy for him.

As such, some scholars say: Food would not reach the individual and served to him unless it was preceded by a hundred favours from Allah upon the food. But most times, we are oblivious of this great fact.

We beseech Allah to provide us and you with lawful food,

and to endow us with gratitude for His favors, certainly He is Able to do all things.

Regarding his saying, “*Ghayra mukafi wala mustagni anhu Rabbana* (meaning: not having been sufficient nor adequate in it, O Lord!)”, i.e., we certainly cannot be independent of Allah – the Mighty and Sublime -, and no one can suffice us except Him, and He – free is He from all imperfections -, is the Provider – the Mighty and Sublime.

Allah alone grants success.

Chapter 101: not criticising food, and the desirability of praising it

Hadeeth 736:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: «مَا عَابَ رَسُولُ اللَّهِ ﷺ طَعَامًا قَطُّ، إِنْ اشْتَهَاهُ أَكَلَهُ، وَإِنْ كَرِهَهُ تَرَكَهُ». متفقٌ عليه .

Abu Hurairah ؓ reported: Messenger of Allah ﷺ never found fault with food. If he had inclination to eating it, he would eat; and if he disliked it, he would leave it. [Al-Bukhari and Muslim]

Hadeeth 737

وَعَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ سَأَلَ أَهْلَهُ الْأُذْمَ فَقَالُوا: مَا عِنْدَنَا إِلَّا خَلٌّ، فَدَعَاهُ، فَجَعَلَ يَأْكُلُ وَيَقُولُ: «نِعَمَ الْأُذْمُ الْخَلُّ، نِعَمَ الْأُذْمُ الْخَلُّ». رَوَاهُ مُسْلِمٌ .

Jabir ؓ reported: The Prophet ﷺ asked for sauce and was told that there was nothing except vinegar. He asked for it and began

to eat from it saying, “How excellent is vinegar when eaten as sauce! How excellent is vinegar when eaten as Udm !” [Muslim]

Commentary

The author , the great scholar of hadeeth, An-Nawawee - may Allah be pleased with him -, said in his Book, *Riyaad as-Saaliheen*, “Chapter on the Prohibition of Criticizing Food and the Desirability of Praising It.”

At-Ta'aam (as in the Arabic text, rendered as *Food*), refers to whatever is consumed whether of food or drink. When food is served the individual he should recognize the favor of Allah – free is He from all imperfections – for making the food easy and give Him praise over it and not criticize it. If he desires and feels inclined towards it, he should take it; otherwise, he should not, and he should avoid criticizing the food.

The evidence for this is the hadeeth of Aboo Hurairah - may Allah be pleased with him -, that: “The Prophet ﷺ never criticized any food.” That is to say, he had never found fault with any food; but if he desired it he ate it otherwise, he left it. So if it was permissible, he took it, else, he left it.

For instance: A man was served some low-grade dates; he should not say, “This is low-grade date.” It will be said, “If you like it, partake of it, otherwise, leave it. But for you to despise a favour Allah bestowed on you and made easy for you, that’s certainly not appropriate.” Similarly, if food was prepared and served to him, but he dislikes it, the individual should not despise the food. It will be said, “If the food was endearing to you, then you may eat it, otherwise, there is no blame. There is also no blame to say to ones family that, “Today, you added much salt or pepper” and the like. That is for the reason that, it does not mean finding fault with the food, it is rather advice for the person who prepared the food so that he may pay attention and prepare the food appropriately.

As regard praising the food, he cited the hadeeth of Jabir - may Allah be pleased with him -, that the Prophet ﷺ asked for some sauce from his household and they said, “We have nothing except vinegar.” *Khal* is obtained when date is soaked in water until it becomes sweet. So, he was served vinegar so that he could use it as sauce for his bread. He ﷺ then said, “What a nice sauce vinegar is; what a good sauce vinegar is!”

This is a form of praising food because even though *Khal* is taken as a drink, drinks are also referred to as *Ta'aam*. Allah the Exalted said,

﴿فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي﴾

“So whoever drinks thereof, he is not of me, and whoever tastes (eats) it not, he is of me.” (al-Baqarahh: 249)

It was only referred to as *Ta'aam* because it has taste.

This is from the aspects of the guidance of the Prophet ﷺ; that if he liked a food, he praised it. Similarly, for example, if you spoke well of bread, that, “So-and-so person’s bread is so nice” and the like of that. This is also from the guidance of the Messenger ﷺ.

Allah alone grants success.

Chapter 102: what the individual should say when served food in a feast while fasting and not intending to break the fast

Hadeeth 738:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دُعِيَ أَحَدُكُمْ فَلْيُجِبْ؛ فَإِنْ كَانَ صَائِمًا فَلْيُصَلِّ، وَإِنْ كَانَ مُفْطِرًا

فَلْيَطْعَمَ. رَوَاهُ مُسْلِمٌ .

Abu Hurairah رضي الله عنه reported: Messenger of Allah ﷺ said, “When any of you is invited to a meal, he should accept the invitation. If he is observing Saum (fasting), he should supplicate for the betterment of the host and if he is not fasting, he should eat.” [Muslim]

Commentary

The author - may Allah be pleased with him - said in his Book, *Riyaad as-Saaliheen*, “What the Individual Should Say When Served Food In a Feast While Fasting and Not Intending to Break the Fast.”

He then mentioned the hadeeth of Aboo Hurayrah - may Allah be pleased with him - that the Prophet ﷺ said concerning the individual invited to a meal while he is fasting that, “If he was fasting, he should supplicate but if he is not fasting, he should partake.”

Fal yusalli (as it occurs in the Arabic text, rendered as *he should supplicate*), means, “he should pray” considering the fact that the word, *Salaat* (the verbal noun form of the verb, *salli*) here means “supplication” as in the Arabic lexicon that the word, *Salaat* means, supplication. However, in the technical sense, *Salaat* refers to the well-known worship except when evidence indicates that what is intended is supplication; then, it will be so taken.

So if the individual is invited for a meal and he attends, his attendance alone does not suffice, he should partake in the meal, since the person who gave the invitation did that purposely that you may partake. He had gone extra mile for you and prepared food more than his family needs and invited you to it. So if we say, “don’t eat” or that, “there is no blame on you if you choose to leave the food”; that will necessarily mean that his food will remain not eaten.

If – for instance -, he invited ten persons, and we hold that attending is obligatory even though one does not partake in the meal, and they all leave without taking the meal. Or he presented the food and said, “Kindly come on” and they do not, that will imply wastage of his

resources and he begins to wish the attendees ill (wondering): “Why have they refused to take my meal?!”

So we say: If a person invites you, the guidance of Allah’s messenger is that you attend except when the person inviting you is the bridegroom in the wedding; the obligatory thing is for you in that circumstance is to accept his invitation. It would not be permissible for you to reject it based on the Prophet’s saying that, “Whoever does not accept (the invitation) has disobeyed Allah and His Messenger.” This refers to invitations to wedding feasts. As for other invitations, you are at liberty.

For instance: If a person invites you for a feast on his return from a journey or he just invited his friends to a meal and similar other things, you are free to choose; if you will you should attend, and if not, do not. This is the view of the majority of scholars.

Some scholars say: It imperative for you to honor the invitations for wedding feast and others except for a reason valid in the Sharee’ah.

So, when you attend while you are not fasting, eat, and if you are fasting, supplicate for the host and inform him of your fast, so that he does not bear any grudge against you. But if you feel that he will be more pleased if you eat, break the fast; except the fast is obligatory in which case you should not break it.

It is now clear that the issue has three situations:

The first: When he invites you while you are not fasting; you should eat.

The second: When he invites you while you are observing an obligatory fast; do not eat, do not break the fast.

The third: If he invites you and you are observing a supererogatory fast, you are at liberty to eat, and if you choose you may not, but you should inform him that you are fasting. Here, you should do the most beneficial; if you notice that the best is for you to break the fast, then break it and eat, otherwise, sticking to the fast is better, and Allah knows best.

Concerning the (invitation) cards however, it is not obligatory to honor the invitation in them except when you know that the one

who sent it to you really intended to invite you. This is because, most invitation cards are only sent by a way of showing courtesy, some don't really bother whether you attended it or not. But if you know that he actually cares about your presence or absence owing to his being a relative or friend of yours, then you should honor the invitation.

Allah alone grants success.

Chapter 103: what the invited person should say if accompanied by another to the invitation

Hadeeth 739:

عَنْ أَبِي مَسْعُودٍ الْبَدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَعَا رَجُلٌ النَّبِيَّ ﷺ لِبَطْعَامٍ صَنَعَهُ لَهُ خَامِسَ خَمْسَةٍ، فَتَبِعَهُمْ رَجُلٌ، فَلَمَّا بَلَغَ الْبَابَ، قَالَ النَّبِيُّ ﷺ: «إِنَّ هَذَا تَبِعَنَا؛ فَإِنْ شِئْتَ أَنْ تَأْذَنَ لَهُ، وَإِنْ شِئْتَ رَجَعْ» قَالَ: بَلْ أَذْنُ لَهُ يَا رَسُولَ اللَّهِ. مَتَّفُقٌ عَلَيْهِ.

Abu Mas'ud Al-Badri ؓ reported: A man prepared some food especially for the Prophet ﷺ and invited him along with four others. But a man accompanied him. Having arrived at the door, Messenger of Allah ﷺ said to the host, "This person has followed us. You may allow him, if you like, and if you like he will return." He said: "O Messenger of Allah, I allow him, too." [Al-Bukhari and Muslim]

Commentary

The author , the great scholar of hadeeth (may Allah be pleased

with him) said in his Book, *Riyaad as-Saaliheen*, under the Book of Manners of Eating: “Chapter on What the Invited Person Should Say If Accompanied by Another Uninvited Person to the Invitation.”

He then mentioned the hadeeth of Aboo Mas’ud Al-Badri (may Allah be pleased with him) that a man invited the Prophet ﷺ to partake in a five-man feast. He had limited it to five persons. However, another man followed them making six. When the Prophet ﷺ got to the house of the host, he asked for permission regarding the sixth person, saying, “This person has followed us, you may wish to allow him in, and if you like, he will go back.” This contains proof for the lessons that follow:

Firstly: It is allowed for the individual to limit those he invites, there is no harm doing that. Some say, “Once he specifies a certain number, he is a miser; otherwise, why should he specify a number?!” However, it could be said that: the person only has little, he has to give a restriction so that he may just prepare food sufficient for the number especially in places where the generality of the people are poor. As for the well-to-do, they do not give restrictions – and praise be unto Allah.

It also contains proof that: a person may actually go along with those invited perhaps he finds some food considering the fact that the Prophet ﷺ did not prevent the man from following them. In fact, he helped him ask for permission. It also occurs in the hadeeth of Aboo Hurayrah – may Allah be pleased with him -, that he once followed the Prophet ﷺ perhaps he finds some food to eat.⁽¹⁾

It also contains evidence that: If an uninvited person comes along with you, permission should be sought for him, especially if you notice that the host had invited you for a particular reason he would not want anyone to know about. In that case, you must ask for permission.

It also includes proof that: there is no blaming the host if he refuses to admit the individual that follows the invited guests for the reason

1 Reported by Al-Bukhaari, Book of knowledge, Chapter on Preservation of Knowledge; no.118.

that if that involved any harm, the Prophet ﷺ would not have asked for permission. Hence, his seeking for permission for the man shows that it's a thing regarding which he may choose to either allow him or say that he should leave. This is for the reason that, if a person asks for permission from an individual, the owner of the house has a choice; he may admit the person if he wills, or say, "go back" if he so willed too. Allah the Exalted had said

﴿وَإِنْ قِيلَ لَكُمْ اٰتٰجِعُوْا فَاٰتٰجِعُوْا هُوَ اَزْكٰى لَكُمْ وَاللّٰهُ يَمَّا تَعْمَلُوْنَ عَلِيْمٌۭ﴾

"And if you are asked to go back, go back, for it is purer for you, and Allah is All-Knower of what you do." (an-Noor: 28)

So, bear no grudge or feel any bad when you ask for permission from a person and he says, "Please go back, I am busy." Contrariwise, when some people seek permission from a person, and he tells them, "go back; I am busy", he begins to hold a grudge. But this is wrong! Because people have private activities in their homes; they may even have private dealings with other persons much more important; so when you seek permission to enter the house, and he says to you, "I have some jobs now; kindly go back", you should accept it wholeheartedly and calmly; that is what the Sharee'ah has legislated.

Allah alone grants success.

Chapter 104: chapter on eating what is near him and correcting whoever ate wrongly

Hadeeth 740

عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنْتُ غُلَامًا

فِي حِجْرِ رَسُولِ اللَّهِ ﷺ، وَكَانَتْ يَدِي تَطِيشُ فِي الصَّحْفَةِ، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا غُلَامُ! سَمِّ اللَّهَ تَعَالَى، وَكُلْ بِيَمِينِكَ، وَكُلْ مِمَّا يَلِيكَ». متفقٌ عَلَيْهِ .

‘Umar bin Abu Salamah ؓ reported: I was a boy under the care of Messenger of Allah ﷺ, and as my hand used to wander around in the dish, he ﷺ said to me once, “Mention Allah’s Name (i.e., say Bismillah), eat with your right hand, and eat from what is in front of you.” [Al-Bukhari and Muslim]

Hadeeth 741

وَعَنْ سَلَمَةَ بْنِ الْأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا أَكَلَ عِنْدَ رَسُولِ اللَّهِ ﷺ بِشِمَالِهِ، فَقَالَ: «كُلْ بِيَمِينِكَ» قَالَ: لَا أَسْتَطِيعُ قَالَ: «لَا أَسْتَطَعْتُ» مَا مَنَعَهُ إِلَّا الْكِبَرُ! فَمَا رَفَعَهَا إِلَى فِيهِ. رَوَاهُ مُسْلِمٌ .

Salamah bin Al-Akwa’ ؓ reported on the authority of his father: A man ate with his left hand in the presence of Messenger of Allah ﷺ, whereupon he said, “Eat with your right hand.” The man said: “I cannot do that.” Thereupon he (the Prophet ﷺ) said, “May you not be able to do that.” It was vanity that prevented him from doing it and he could not raise it (the right hand) up to his mouth afterwards. [Muslim]

Commentary

An-Nawawee – may Allah shower blessings on him -, said in his Book, *Riyaad as-Saaliheen*, “Chapter on Eating from What is Near Him and Admonishing and Correcting Whoever Ate Wrongly.”

We had mentioned earlier that eating and drinking with the right hand is obligatory; that it is forbidden for the individual to eat or drinks with his left hand. And that whoever ate with his left hand or drank with it is disobedient and sinful. Such a person disobeys Allah and His Messenger; and is sinful, imitating the Satan and his cronies among the disbelievers.

It is compulsory upon the Muslim to eat with the right hand except for a valid excuse such as if the right hand was paralyzed or any similar excuse. So, fear Allah to the best of your ability.

The author then mentioned the hadeeth of Salamah bin Akwa' (may Allah be pleased with him) who reported that the Messenger of Allah ﷺ said to the man who was eating with the left hand that, **"Eat with your right hand."** The man retorted that, **"I cannot do that."** Thereupon, the Prophet ﷺ said, **"You will not be able."** That is to say, the Prophet ﷺ cursed him not to be able to raise his right hand to his mouth since **"nothing prevented him except arrogance"** – and the refuge is with Allah. So, the Messenger ﷺ cursed him and so, he never was able to raise it to his mouth afterwards.

His saying that, **"nothing prevented him except arrogance"** could also mean: except being haughty towards the order of the Prophet ﷺ or pride. Whatever the case, that he was cursed by the Messenger ﷺ, which caused his hand to be paralyzed such that he could not extend it to his mouth is proof that eating with the left hand is unlawful.

The Prophet ﷺ had informed that the Satan eats and drinks with his left hand.⁽¹⁾ So, you have before you, the guidance of the Prophet ﷺ and that of the Satan. Will you choose the guidance of the Messenger or that of the Satan?! Every believer would say, **"I choose the guidance of the Messenger"**, but the Messenger ﷺ would eat with his right hand and order eating with the right. He would drink with his right and order drinking with the right hand. Contrariwise, the Satan would eat with his left hand and drink with the left. So, choose which of the two paths you so desire.

1 Reported by Muslim, Book of Drinks, Chapter on the Etiquettes of Eating and Drink and their Rulings; no. 2020.

Hence, the allies of the Satan among the Jews, the Christians and the Idolaters know not of eating, except with the left, nor of drinking other than with the left owing to being cronies of the Satan who has made them his friend and over whom they are obsessed – and the refuge is with Allah. Therefore, beware not to be like them.

Some of the people while eating would handle the cup with the left hand and drink with it, this is not allowed too; a prohibited matter is never allowed except due to a dire necessity which is absent here. You should rather hold the cup from its bottom with the right hand. Additionally, most of the cups the people use nowadays are plastic which could just be used and disposed; not requiring any wash. But let us assume it to be from metal or glass, you should handle it from below it so that it may not be stained; and even if stained, it may be easily washed.

However, it is not allowed for the individual to eat with his left or drink with his left; if he does so, he would be disobeying Allah and His Messenger; disobedient to the Messenger ﷺ because the Messenger forbade it, and disobedient to Allah since disobedience to the Messenger implies disobeying Allah.

﴿مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ﴾ (٨٠)

“He who obeys the Messenger has indeed obeyed Allah.” (An-Nisaa: 80)

He – the Exalted - also said:

﴿وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا﴾

“And whoever disobeys Allah and His Messenger, he has indeed strayed in a plain error.” (al-Ahzaab: 36)

And the Messenger ﷺ does not speak from his own desire; he spoke owing to his being the Messenger of the Lord of all that exists – free is Allah from all imperfections and Exalted is He.

The author – may Allah shower blessings on him – also mentioned the hadeeth of Umar bin Abee Salamah - may Allah be pleased

with him -, a stepson of Allah's Messenger ﷺ. He is the son of Aboo Salamah and Umm Salamah (may Allah be pleased with them) but her husband whom she really loved so much and her paternal cousin, Aboo Salamah, passed away. The Prophet ﷺ was present at the time he died; the Messenger ﷺ entered upon him and saw that his eyes were already wide open, and said, "When the soul is taken, the eyes follow it"⁽¹⁾ since the soul - by Allah's Will -, is a light tender body which goes out of the body. We cannot see it even though the dying person does see it. So, he will witness his soul leaving his body.

The Messenger ﷺ said, "When the soul is taken, the eyes follow it." Some of his relatives wailed; when they heard the statement of the Messenger ﷺ they knew he was dead. Thereupon, they cried, just as is common with people and he ﷺ said, "Do not supplicate upon yourselves except good, for the angels say: 'ameen,' to whatever you say." This was for the reason that, during the days of Ignorance, if any person died, they cried woe and destruction: "Woe unto us! Destruction on us!" and the likes. So, he - peace and blessings be upon him - said, "Do not supplicate upon yourselves except good, for the angels say: 'ameen' to whatever you say."

Subsequently, the Prophet ﷺ closed Aboo Salamah's eyes; i.e., the eyelids were clasped together so that his eyes do not remain open. And that is the day the eyes of the deceased should be closed when he finally passes away because when he becomes cold you will not be able to close the eyes. But as long as he is still warm, you should close the eyes.

He ﷺ then said, "O Allah forgive Aboo Salamah and raise his ranks amongst the guided ones, take care of his progeny." What a wonderful supplication every one among us would desire!

"O Allah forgive Aboo Salamah" that is, his sins, "and raise his rank among the guided ones" meaning, in the Gardens of Delight - may Allah make us and you among its inhabitants -, "and expand" i.e., widen his grave, "and grant him light in it." Because the grave is darkness except for whom Allah provides light in it - may Allah light

1 Reported by Muslim, the Book of Funerals, A Chapter About Closing the Eyes of the Dead And Supplicating for Him While He passes Away; no. 920.

up our graves and yours too! “Grant him a successor after him” that is, assume the guardianship over his progeny after him.

Umm Salamah had heard from the Prophet ﷺ that if the individual becomes tried by an affliction, he should say, “*Allahumma Ajirnee fee Museebatee wa-khluf lee khayran minhaa* (meaning: O Allah reward me upon my calamity and replace it with something better); Allah will reward him for in his affliction and replace it with something better. She said this when her husband, cousin and the most beloved person to her passed away.” She said, “O Allah reward me upon my affliction and replace it with something better” and then, she began to consider within herself: “who else could be better than Aboo Salamah?” Yet, she believed Allah will replace him for her with someone better, but she wondered, “Who could be better than Aboo Salamah?”

As soon as her Waiting period ended after the demise of her husband, the Prophet ﷺ proposed to marry her; and without doubts, the Prophet ﷺ is better for her than Aboo Salamah.

Then Allah accepted the supplication of the Prophet ﷺ for Aboo Salamah that, “...grant him a successor after him”, Allah granted it and placed them under the care of the Messenger of Allah ﷺ after their father’s demise; what a great person to care for the family and children of Aboo Salamah after him.

Among them was Umar bin Abee Salamah - may Allah be pleased with him - who as a young boy, he sat with the Prophet ﷺ eating and his hand started to wander in the bowl. A little young boy who had not known, his hand went left and right, he would take from before him and from far away and the middle of the bowl and its ends. The Prophet ﷺ then told him, “O boy! Mention Allah’s Name” that is, say, *Bismillah* (meaning: In the name of Allah), eat with your right hand and eat from what is in front of you.”

The Prophet taught this boy three practices:

“Mention Allah’s Name”, and to say, “*Bismillah* (In the Name of Allah)” over food is obligatory.

“Eat with you right hand.” Likewise, eating with the right hand is obligatory.

“And eat from what is in front of you” by way of showing good manners towards your partner because from the aspects of bad manners is for you to take from the side of your companion.

So, the Prophet ﷺ taught him three practices during a single meal. This is among the virtues of the Prophet ﷺ; that Allah grants him blessings to teach in every situation.

In the same way, it is pertinent that the student and the non-student, everyone who knows a guidance of Allah’s Messenger ﷺ should explain it in all situations and not say, “I am not a scholar”. Rightly, you are not a scholar but you have some knowledge and the Prophet ﷺ said, “Convey from me, even if it’s just a verse.”⁽¹⁾ So, it becomes incumbent on the individual in such situations to use the opportunity, each time an opportunity offers itself for the propagation of the Sunnah, do spread it, and you will certainly have the rewards and that of the one who acts upon it till the day of Resurrection.

Allah alone grants success.

Chapter 105: concerning prohibition of taking two connected dates and the likes while eating in a congregation except after their permission

Hadeeth 742:

عَنْ جَبَلَةَ بْنِ سُحَيْمٍ قَالَ: أَصَابَنَا عَامُ سَنَةٍ مَعَ ابْنِ الزُّبَيْرِ، فَرَزَقْنَا تَمْرًا، وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَمُرُّ بِنَا وَنَحْنُ نَأْكُلُ، فَيَقُولُ: لَا تُقَارِنُوا، فَإِنَّ النَّبِيَّ ﷺ نَهَى عَنِ

1 Reported by Al-Bukhaari, Book of the Narration About the Prophets, Chapter on What has Been Mentioned about the Children of Isreal; no. 3461.

الإقران، ثم يقول: «إِلَّا أَنْ يَسْتَأْذِنَ الرَّجُلُ أَخَاهُ». متفق عليه .

Jabalah bin Suhaime reported: We were with 'Abdullah bin Az-Zubair رضي الله عنه in a time of famine, then we were provided with dates. (Once) when we were eating, 'Abdullah bin 'Umar رضي الله عنه passed by us and said: "Do not eat two dates together, for Messenger of Allah صلى الله عليه وسلم prohibited it, unless one seeks permission from his brother (partner)." [Al-Bukhari and Muslim]

Chapter 106: what the one who eats but does not fill should say and do

Hadeeth 743

عَنْ وَحْشِيِّ بْنِ حَرْبٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ أَصْحَابَ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالُوا: يَا رَسُولَ اللَّهِ! إِنَّا نَأْكُلُ وَلَا نَشْبَعُ قَالَ: «فَلَعَلَّكُمْ تَفْتَرِقُونَ» قَالُوا: نَعَمْ. قَالَ: فَاجْتَمِعُوا عَلَى طَعَامِكُمْ، وَادْكُرُوا اسْمَ اللَّهِ، يُبَارِكْ لَكُمْ فِيهِ». رَوَاهُ أَبُو دَاوُدَ .

Wahshi bin Harb رضي الله عنه reported: Some of the Companions of Messenger of Allah صلى الله عليه وسلم said: "We eat but are not satisfied." He صلى الله عليه وسلم said, "Perhaps you eat separately." The Companions replied in affirmative. He then said: "Eat together and mention the Name of Allah over your food. It will be blessed for you." [Abu Dawud]

Commentary

These two chapters were mentioned by An-Nawawee in the Book, Riyaad as-Saaliheen.

Concerning the first, it relates to the prohibition of eating two combined dates or the likes which are customarily taken one by one

except after the permission of others partaking in the meal. That is to say, when you partake with others in a meal that should be taken one at a time by custom such as the dates, do not take two seeds together because that will cause your companions some inconvenience. So do not take more than them except you ask for their permission and say, "Would you allow me take two at a time?" And then they allow you and say, "No problems."

Likewise other things taken singly, such as small fruits that people take one by one and eat; the individual should not take two at a time, except with the permission of his companion taking the food with him so that he does not take more than his companion. But if the person eats alone, he may take two units at a time since he would not be causing any inconvenience to any one therewith. But if he believes - as people do - he could get choked by combining two dates, he should not do so. This is because he will harm himself with it. The soul is a trust in your care, so you should not engage in anything that could harm it.

The author - may Allah be pleased with him - then mentioned the narration of Ibn Umar - may Allah be pleased with him - who reports that the Prophet ﷺ forbade *Al-Qiran* (eating two date simultaneously) except with the permission of those with him.

Concerning the second chapter, it is about the one who eats and does not get satisfied. This has several causes:

1. That he does not mention the name of Allah (that is, he does not say *Bismillah* - In the name of Allah) before the meal. This is because when someone eats without saying '*Bismillah*,' Shaytan eats with him and blessing is removed from the meal.
2. Another cause is to eat from the top of the food. This could also remove blessing from the meal. The Prophet forbade eating from the center top of the food, for that is where the blessing is and so, he should eat from the edges (of the dish).
3. Another is eating separately. This is one of the reasons for the removal of blessings. Eating separately would necessitate everyone to have his own dish and such will separate the meals and blessing is thus removed. This is because, when you put food in separate dishes for

people, meals will be separate but if you make it in a single dish; they will gather upon it and a little (food) will be blessed.

This is proof that a congregation is expected to have their meal in a single dish. Even if they are ten or five, their food should be in a single dish depending on their number. This is a cause of descent of blessing while separation is a cause of removal of blessing.

And Allah is the Guide to that which is correct.

Chapter 107: the order to eat from the sides of the dish and the prohibition of eating from its middle

Hadeeth 744

وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «الْبَرَكَهُ تَنْزِلُ وَسَطَ الطَّعَامِ، فَكُلُوا مِنْ حَافَتَيْهِ وَلَا تَأْكُلُوا مِنْ وَسْطِهِ».
رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ، وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Ibn 'Abbas ؓ reported: The Prophet ﷺ said, "Blessing descends upon food in its middle, so eat from the sides of the vessel and do not eat from its middle." [At-Tirmidhi and Abu Dawud]

Hadeeth 745

وَعَنْ عَبْدِ اللَّهِ بْنِ بُسَيْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ لِلنَّبِيِّ ﷺ قِصْعَةٌ يُقَالُ لَهَا: الْغَرَاءُ، يَحْمِلُهَا أَرْبَعَةُ رِجَالٍ، فَلَمَّا أَضْحَوْا وَسَجَدُوا الضُّحَى أُتِيَ بِتِلْكَ الْقِصْعَةِ، يَعْنِي وَقَدْ ثَرَدَ فِيهَا،

فَالْتَفُّوا عَلَيْهَا، فَلَمَّا كَثُرُوا جَثَا رَسُولُ اللَّهِ ﷺ. فَقَالَ أَعْرَابِيٌّ: مَا هَذِهِ الْجِلْسَةُ؟ قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ جَعَلَنِي عَبْدًا كَرِيمًا، وَلَمْ يَجْعَلْنِي جَبَّارًا عَنِيدًا، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّوا مِنْ حَوَالِيهَا، وَدَعُوا ذُرُونَهَا يُبَارَكُ فِيهَا». رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ جَيِّدٍ.

'Abdullah bin Busr ؓ reported: The Prophet ﷺ had a large bowl called Al-Gharra', which would be carried by four men. One day, when the Companions finished their Duha (forenoon optional) prayer, Al-Gharra' was brought full of sopped bread, meat and broth, and they sat down around it. When their number increased, Messenger of Allah ﷺ sat down on his knees and rested on the soles of his feet. A bedouin said to him: "What sort of sitting is that?" Thereupon Messenger of Allah ﷺ said, "Verily, Allah has made me a courteous slave not a fierce tyrant." Then he said, "Eat from the sides of the bowl and leave the central part of it so that your food will be blessed."

This chapter an-Nawawee – may Allah shower blessings on him – made in, *Riyaad as-Saaliheen*, under the Book of Manners of Eating, points to what we referred to earlier: that people should take from the sides of the container and not from the middle or its top.

The hadeeth of Ibn Abbas and Abdullah bin Busr - may Allah be pleased with them both -, contain evidence for this, and that if the individual is served meal, he should not eat from the top; he should rather take from the sides. And if he ate with others in a congregation, he should take from his own side (of the food) and not from that in front of others.

Concerning his saying: “Blessings descend upon to the middle of the food”, it shows that if the individual ate from the top, i.e., the middle of the food, the blessings are taken away from the food.

The Scholars say: Except the meal is of varieties and a particular kind he intends to take from is at the middle, then there is no blame. For example, if the meat was placed at the middle of the dish, there is no blame if he takes from the meat even though it occurs at the

middle considering the fact that its like occurs not at the sides. So, there is no harm. Similarly, the Prophet ﷺ used to pick out pumpkin; he would take them all out of the dish.

The hadeeth of Abdullah bin Busr - may Allah be pleased with them both -, contains evidence for the excellence of the two units of forenoon supererogatory Prayer, *Salaat ad-Duhaa*, based on his saying, “When they finished the forenoon optional Prayer” that is to say, when they completed the *Duhaa* Prayer.

The *Duhaa* Prayer is optional; its time starts from when the sun rises up in the height of a spear; i.e., from fifteen minutes after sunrise up to shortly before the sun exits its zenith. That is, up to about ten minutes before the time of the Dhuhr Prayer. That's its time range. It is among the practices of the Messenger ﷺ the individual should stick to considering the fact that, this optional forenoon Prayer suffices for the charities that become obligatory upon every limb of the body as the Prophet ﷺ said, that “Charity becomes obligatory upon every limb in the morning.”

Nevertheless, charity is not restricted to wealth alone; rather, the *Tasbih* (saying: *Subhaanallah*, meaning: Allah is free from all imperfections) is charity, the *Takbir* (saying: *Allahu Akbar* meaning, Allah is the Greatest) is charity, the *Tahlil* (saying: *La ilaha illa Allah* – There is no deity worthy of worship except Allah) is charity, recitation of the Qur'an is charity, enjoining good is charity, forbidding evil is charity, assisting someone in carrying his load is charity, good words constitute charity, a man having intercourse with his wife is charity, likewise other things through which the individual may seek nearness to Allah is charity. The two units of the *Duhaa* Prayer will suffice for all these! This shows that the optional *Duhaa* units of Prayer should be observed everyday.

It also contains evidence that during food, the individual should not eat while reclining; he should rather eat in a ready-to-standup position; i.e., while resting on the sole of his feet so that he does not eat excess. This is based on the Prophet's saying regarding excess food, that, “The son of Adam does not fill any vessel worse than his belly. If he must, then a third for his food, another third for his drinks

and the other third for his breath.”⁽¹⁾ This is the naturally beneficial food; when you get hungry, eat; the matter is not restricted to any particular times.

Should someone say, “If a person restricts himself to a third, he could become hungry before dinner.” We would say: Whenever you become hungry, eat what you have. And when you eat this lightly, digestion goes easily and the intestines relax; the intestines break down the food easily. So, when you feel hungry, eat; this is from the aspects of the medicine-related guidance from the Prophet ﷺ.

However, it is not wrong eating to fill sometimes considering the fact that the Prophet ﷺ allowed Aboo Hurayrah - may Allah be pleased with him - when he offered him milk and said, “Drink! Drink! Drink!” He continued saying so till Aboo Hurayrah said, “By Allah! I cannot find anymore space for it.” The Prophet ﷺ allowed him till that stage.⁽²⁾

However, the common thing regarding your eating should be what the Prophet ﷺ has directed; a third for food, another third for drink and the other third for breathe.

Allah alone grants success.

Chapter 108: undesirability of eating while reclining

Hadeeth 746

عَنْ أَبِي جُحَيْفَةَ وَهَبِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: «لَا أَكُلُ مُتَكَيِّئًا». رَوَاهُ الْبُخَارِيُّ .

Abu Juhaifah Wahb bin ‘Abdullah reported: Messenger of Allah

- 1 Reported by At-Tirmihdi, Book of Ascetism, Chapter on What Has Been Reported about the Dislike for much Eating; no.2380
- 2 Reported by Al-Bukhaari, Book of Heart Softeners, Chapter on How was the Provision of the Prophet ﷺ; no.6452.

ﷺ said, “I do not eat reclining (against a pillow).” [Al-Bukhari]

Hadeeth 747

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ جَالِسًا
مُقْعِيًا يَأْكُلُ تَمْرًا. رَوَاهُ مُسْلِمٌ .

Anas ؓ reported: I saw Messenger of Allah ﷺ eating some dates while sitting on his buttocks, with his legs raised. [Muslim]

Commentary

The great scholar of hadeeth, an-Nawawee – may Allah shower blessings on him – said in *Riyaad as-Saaliheen* under the Manners of Eating: “Chapter on the Undesirability of Eating While Reclining.”

As regards sitting postures, eating can be grouped into two: a form that is prohibited; it is not from the lines of conduct of the Prophet ﷺ; and that is, that the individual should eat while reclining, whether on the right or left arm. And that is because leaning indicates haughtiness and arrogance. The lesson here is mental.

And for the reason that if the individual eats while leaning, he hurts bearing in mind that the food passage becomes curved, not straight, out of its normal positions and perhaps, causing some hurt in the passages. Consequently, the Prophet ﷺ said as in the hadeeth of Aboo Juhayfah, Abdullah bin Wahb As-Siwaree - may Allah be pleased with him -, that, “I do not eat reclining.” That is, it is not of my conduct to eat while leaning. And that is owing to the two reasons we mentioned, a moral effect on the soul, and the physical reason connected to the body; and that is, the hurt that may result from eating in that position.

Then, the author mentioned the hadeeth of Anas that he saw the Prophet ﷺ eating dates in the *Iqaa* posture; i.e., when the individual erects his feet and rests his buttocks on his heels. The Prophet ﷺ ate in that posture in order not to relax in the sitting and then consume excess food. In most cases the individual is not relaxed during the

Iq'aa posture, and so he will not eat much. When he is not comfortable he does not eat much; this is the most common thing. At times, the person may consume much even while not relaxed and he may eat only little while relaxed but from the means of taking less food is that the individual does not take a relaxed sitting posture. He should not also be completely comfortable.

In a nutshell, we have two sitting postures under discourse:

First: The reclining posture; and it is not from the lines of conduct of the Prophet ﷺ to eat while reclining.

Others: The rest of the manners of sitting are allowed; but the best is for you not to sit relaxed and comfortably so that it does not cause you to eat excess which is quite unnecessary. The best is for the individual to make a third for the food, another third for drink and the other third for breath.

This is the best to nourish the body; if possible, this is the required thing, but there is no blame that the individual eats to fill at times.

Allah alone grants success.

Chapter 109: encouragement to eat with three fingers, lick them, and avoiding to clean them before licking them, and the encouragement to take every bit in the dish and pick up and eat any piece that falls off, and the allowance of rubbing the fingers on the arm and feet after licking them

Hadeeth 748

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«إِذَا أَكَلَ أَحَدُكُمْ طَعَامًا، فَلَا يَمْسَحْ أَصَابِعَهُ حَتَّى يَلْعَقَهَا أَوْ

يُلْعَقَهَا». متفقٌ عَلَيْهِ .

Ibn 'Abbas ؓ reported: Messenger of Allah ﷺ said, "When one of you finishes eating, he should not wipe his fingers until he has licked them himself or has given them to someone else to lick for him." [Al-Bukhari and Muslim]

Hadeeth 749

وَعَنْ كَعْبِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَأْكُلُ بِثَلَاثِ أَصَابِعَ، فَإِذَا فَرَغَ لَعِقَهَا. رَوَاهُ مُسْلِمٌ .

Ka'b bin Malik ؓ reported: I saw Messenger of Allah ﷺ eating with three fingers (i.e., the thumb, the index finger and the middle finger) and licking them after having finished the food. [Muslim]

Hadeeth 750

وَعَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بَلْعِقِ الْأَصَابِعِ وَالصَّحْفَةِ، وَقَالَ: «إِنَّكُمْ لَا تَدْرُونَ فِي أَيِّ طَعَامِكُمُ الْبَرَكََةُ». رَوَاهُ مُسْلِمٌ .

Jabir ؓ reported: Messenger of Allah ﷺ commanded the licking of fingers and the gleaning of the dish, saying, "You do not know in which portion the blessing lies." [Muslim]

Hadeeth 751

وَعَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا وَقَعَتْ لُقْمَةٌ أَحَدِكُمْ، فَلْيَأْخُذْهَا

فَلْيُمِطْ مَا كَانَ بِهَا مِنْ أَدَى وَلْيَأْكُلْهَا، وَلَا يَدْعُهَا لِلشَّيْطَانِ، وَلَا يَمْسَحَ يَدَهُ بِالْمِنْدِيلِ حَتَّى يَلْعَقَ أَصَابِعَهُ؛ فَإِنَّهُ لَا يَدْرِي فِي أَيِّ طَعَامِهِ الْبَرَكَةُ. رَوَاهُ مُسْلِمٌ.

Jabir ؓ reported: Messenger of Allah ﷺ said, "When a morsel of any of you falls, he should pick it up and remove any of the dirt on it and then eat it, and should not leave it for Satan nor should wipe his hand with towel until he has licked his fingers, for he does not know in what portion of the food the blessing lies." [Muslim]

Hadeeth 752

وَعَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الشَّيْطَانَ يَحْضُرُ أَحَدَكُمْ عِنْدَ كُلِّ شَيْءٍ مِنْ شَأْنِهِ، حَتَّى يَحْضُرَهُ عِنْدَ طَعَامِهِ؛ فَإِذَا سَقَطَتْ لُقْمَةٌ أَحَدِكُمْ فَلْيَأْخُذْهَا فَلْيُمِطْ مَا كَانَ بِهَا مِنْ أَدَى، ثُمَّ لْيَأْكُلْهَا وَلَا يَدْعُهَا لِلشَّيْطَانِ، فَإِذَا فَرَغَ فَلْيَلْعَقْ أَصَابِعَهُ؛ فَإِنَّهُ لَا يَدْرِي فِي أَيِّ طَعَامِهِ الْبَرَكَةُ». رَوَاهُ مُسْلِمٌ.

Jabir ؓ reported: Messenger of Allah ﷺ said, "Satan appears at every thing done by you; he appears even at one's dinner. When a morsel of any of you falls, he should pick it up and remove any dirt on it, and then eat it. He should not leave it for Satan, nor should he wipe his hand with the towel until he has licked his fingers, for he does not know in what portion of the food the blessing lies." [Muslim]

Hadeeth 753

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَكَلَ طَعَامًا، لَعَقَ أَصَابِعَهُ الثَّلَاثَ، وَقَالَ: «إِذَا سَقَطَتْ لُقْمَةٌ أَحَدِكُمْ فَلْيَأْخُذْهَا وَلْيُمِطْ عَنْهَا الْأَذَى، وَلْيَأْكُلْهَا، وَلَا يَدَعْهَا لِلشَّيْطَانِ» وَأَمَرَنَا أَنْ نَسْلُتَ الْقُضْعَةَ وَقَالَ: «إِنَّكُمْ لَا تَدْرُونَ فِي أَيِّ طَعَامِكُمْ الْبَرَكَهُ». رَوَاهُ مُسْلِمٌ .

Anas رضي الله عنه reported: Whenever Messenger of Allah ﷺ ate food, he would lick his three fingers and say, "If anyone of you drops a morsel of food, he should remove any dirt that may have stuck on it and then eat it, and should not leave it for Satan." He (ﷺ) also commanded us that we should glean the pot, saying, "You do not know in which part of your food the blessings lies." [Muslim]

Hadeeth 754

وَعَنْ سَعِيدِ بْنِ الْحَارِثِ أَنَّهُ سَأَلَ جَابِرًا رَضِيَ اللَّهُ عَنْهُ عَنِ الْوُضُوءِ مِمَّا مَسَّتِ النَّارُ، فَقَالَ: لَا، قَدْ كُنَّا زَمَنَ النَّبِيِّ ﷺ لَا نَجِدُ مِثْلَ ذَلِكَ الطَّعَامِ إِلَّا قَلِيلًا، فَإِذَا نَحْنُ وَجَدْنَاهُ، لَمْ يَكُنْ لَنَا مَنَادِيلٌ إِلَّا أَكْفَنَّا وَسَوَاعِدُنَا وَأَقْدَامُنَا، ثُمَّ نَصَلِّي وَلَا نَتَوَضَّأُ. رَوَاهُ الْبُخَارِيُّ .

Sa'id bin Al-Harith reported: I asked Jabir رضي الله عنه whether it was obligatory to make Wudu' for Salat (prayer) after eating cooked food. He said: "No, because in the lifetime of Messenger of Allah ﷺ, such food was rarely available. We had no handkerchiefs, so

when we ate such food we would wipe our fingers against our palms, forearms or (the sole of our) feet, and would offer Salat without fresh Wudu' (for prayer)." [Al-Bukhari]

Commentary

These hadeeths the author – may Allah shower blessings on him – has mentioned in his book, *Riyaad as-Saaliheen* regarding the Manners of Eating, include a number of issues:

The first issue: the individual should eat with three fingers; the middle finger, the index finger and the thumb because it mostly expresses abstinence from gluttony. It also greatly expresses humility. But this is as regards food that may be sufficiently taken using the three fingers. As for the meal three fingers will not suffice to eat, then there is no harm employing more. But the food that may be taken with just three fingers, you should only use the three fingers since that was the practice of the Prophet ﷺ.

The second issue: That it is incumbent on the individual to lick his fingers after meal before wiping them with the handkerchief as the Prophet ﷺ ordered. He should lick them himself or give them to someone else to lick. As for licking them himself, this is easy; and to have them licked by others is also possible. If the affection between a husband and his wife is strong, it will be very easy for him to lick her fingers and for her to lick his. This is very possible.

What some say that: The Prophet ﷺ could not have said this; for how will a person lick another person's finger?!

We say: The Prophet ﷺ does never say other than the truth, and he will never say something which is impossible; so the order (he gave here) is very possible.

Likewise the children; at times, the individual has deep love for them and so, licks their hands after food. This is something possible. So the established conduct from Allah's Messenger ﷺ is that you should lick it or give someone else to lick; the matter is one of wide latitude –

and all praise belong to Allah. The Prophet ﷺ did not say, “he should get others to lick them” such that it may be said that that involves compelling the people to do something they loathe. The matter is one that allows some scope for freedom; you may yourself lick them or give to someone else to lick.

The Prophet ﷺ then said, “You do not know in which portion of your food the blessing lies.” The blessing and the benefit in the large food could be in the portion you licked up from your fingers.

Some people told me citing a medical doctor who said that, the fingertips – by Allah’s leave –, secrete certain substances during meals that facilitate digestion in the stomach. This would be from the aspects of wisdom (behind licking of fingers); but we practice it by way of following the Sunnah. If we attain this medical benefit, (good), otherwise, it bothers us not. What is of concern to us is following the orders of the Prophet ﷺ.

The third issue: That the individual should pick up every bit of the food from the plate or container in which the food was served. So, pick up every piece of the food in it as the Prophet ﷺ has ordered; you would not know in which part of the food lies the blessing.

Unfortunately (today), people disperse after meals without observing this *Sunnah*; you will find the sides of the dishes with food as it was. And the reason for this is sheer ignorance about the *Sunnah*. If the students of knowledge would guide the people towards this practice and other manners of eating and drinking when they partake in meals with others, these practices would have spread. But – we ask Allah to grant us His pardon –, we go overboard on many occasions and slack regarding the matter, and that contradicts inviting towards the truth.

The fourth issue: That when a piece of food drops from the individual, he should not leave it; he should rather take it. If it touched any dirt he should rub it off and not consume dirt. The individual is under no obligation to consume what he doesn’t like. So he should clean off the dirt such as if it had wood pecks or sand and the likes. Clean it off and then eat it; why? Because the Prophet ﷺ said, “He should not leave it for the Satan”; because the satan approaches the

son of Adam in all his affairs; if he wants to eat, the satan comes, likewise when he wants to drink and when he approaches his family, the satan comes too so that he may partake in his activity along with him as contained in the noble verse:

﴿وَشَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ﴾

“Mutually share with them wealth and children...” (Al-Israa: 64)

So, he participates along with the unmindful.

So when you say, “*Bismillaah* – In the name of Allah” during your meal, you have prevented him from the meal; he will ever be unable to partake in the food with you. But if you do not say, “*Bismillah* – In the name of Allah”, he will eat along with you. So, when you say, “*Bismillah* – In the name of Allah”, satan begins to watch out for the fragments when they fall on the ground. If you pick them up, then they are for you, but if you leave them, he eats them. Hence, if he becomes unable to partake in the food with you, he joins from whatever falls off from the food. Consequently, prevent him from having that as well; if any piece falls off, or fruit and the like, pick it up. If any dirt had reached it, whether some sand or pecks of wood and the likes, rub the dirt off and then eat it and not leave it for the satan.

The fifth issue: making ablution after eating foods cooked over fire such as bread, rice, grits and the likes. Should the individual perform Ablution after eating such food or not? Some of the scholars hold that: It is compulsory that whoever eats something cooked over fire should make the ablution because the Prophet ﷺ ordered that the Ablution should be made after consuming food cooked over fire.⁽¹⁾ However, the correct view is that it is not compulsory as in the hadeeth of Jabir in *Saheeh Al-Bukhari* which the author cited - may Allah be pleased with him.

So, the right thing is that it is not obligatory; it is rather a recommended act. That is to say, making the ablution is better even if

1 Reported by Muslim, Book of Menstruation, Chapter on Performing Ablution After Eating Food Cooked over Fire; no. (352).

you are in a state of Ablution. If you eat something cooked over fire, the better thing is to observe another ablution even though you might made one previously; the correct opinion is that the Ablution is not compulsory but rather a recommended act considering the fact that the last of what the Prophet ﷺ did was no to perform the Ablution at all after eating barbequed food⁽¹⁾ indicating that he did not stick to making the Ablution.

Evidence also occurs for this in the narration that the Prophet ﷺ was asked, "Should we make the ablution after taking camel meat?" He replied, "Yes." He was asked, "Should we make the ablution after eating the flesh of *ganam* (cows, sheep and goats)?" He answered, "If you wish."⁽²⁾ Because when the individual eats the meat of camel, it nullifies his Ablution if he were in a state of Ablution; as such, he must observe Ablution. However, he will not have to wash the private area since he neither urinated nor defecated. It is only obligatory upon him to make the Ablution whether he ate the meat raw or cooked, or the flesh, abdomen, heart, or the intestines. Whatever you consume from the camel; it becomes obligatory upon you to perform the Ablution because they all nullify the Ablution. As for others, when you consume a barbequed peiece of meat, it is only preferred and not compulsory for you to observe the Ablution.

These are noble manners, and the truth is that this book, *Riyaad as-Saaliheen* by An-Nawawee – may Allah shower blessings on him –, is very comprehensive and beneficial. It's really suitably called *Riyaad as-Saaliheen* (Garden of the Pious); it contains many things of benefit, many issues of knowledge, manners which may not even be found in others.

We beseech Allah to benefit by what He has taught us; verily, He is Able over all things.

- 1 Reported by AboodAwood in Book of Purification, Chapter on Not Performing Ablution for what has been Cooked over fire, no.192, and an-Nasaaee, Book of Purification, Chapter on Not to Perform Ablution Even After Eating Food Cooked Over Fire; no. 185.
- 2 Reported by Muslim, Book of Menstruation, Chapter on Performing Ablution After Eating the Flesh of Camel; no. 360.

Chapter 111: manners of drinking and encouragement to hold back from the vessel thrice, and dislike for breathing into the vessel, and preference for passing the vessel through the right after the first person drinks

Hadeeth 757

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَنَفَّسُ فِي الشَّرَابِ ثَلَاثًا. مُتَّفَقٌ عَلَيْهِ.

Anas ؓ reported: Messenger of Allah ﷺ used to breathe three times in the course of a drink (he used to drink in three gulps). [Al-Bukhari and Muslim]

Hadeeth 758

وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَشْرَبُوا وَاحِدًا كَشَرْبِ الْبَعِيرِ، وَلَكِنْ اشْرَبُوا مَثْنَى وَثَلَاثَ، وَسَمُّوا إِذَا أَنْتُمْ شَرِبْتُمْ، وَاحْمَدُوا إِذَا أَنْتُمْ رَفَعْتُمْ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Ibn 'Abbas ؓ reported: Messenger of Allah ﷺ said, "Do not drink in one gulp like a camel, but in two or three (gulps). Mention the Name of Allah (i.e., say Bismillah) when you start drinking and

praise Him (i.e., say Al-hamdu lillah) after you have finished (drinking).” [At-Tirmidhi]

Hadeeth 759

وَعَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يُتَنَفَّسَ فِي الْإِنَاءِ. مُتَّفَقٌ عَلَيْهِ .

Abu Qatadah ؓ reported: The Prophet ﷺ forbade breathing into the vessel while drinking. [Al-Bukhari and Muslim]

Hadeeth 760

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى بِلَبَنٍ قَدْ شِيبَ بِمَاءٍ، وَعَنْ يَمِينِهِ أَعْرَابِيٌّ، وَعَنْ يَسَارِهِ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، فَشَرِبَ، ثُمَّ أَعْطَى الْأَعْرَابِيَّ وَقَالَ: «الْيَمَنَ فَلَا يَمَنَ». مُتَّفَقٌ عَلَيْهِ .

Anas ؓ reported: Milk mixed with water was brought to Messenger of Allah ﷺ. On his right side was sitting a bedouin and on his left was sitting Abu Bakr ؓ. He ﷺ drank from it and handed the rest to the bedouin saying, “One who is on the right has preference, then again the one who is on the right.” [Al-Bukhari and Muslim]

Hadeeth 761

وَعَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى بِشَرَابٍ، فَشَرِبَ مِنْهُ وَعَنْ يَمِينِهِ غُلَامٌ، وَعَنْ يَسَارِهِ أَشْيَاخٌ،

فَقَالَ لِلْغُلَامِ: «تَأْذَنُ لِي أَنْ أُعْطِيَ هَؤُلَاءِ؟» فَقَالَ الْغُلَامُ: لَا وَاللَّهِ! لَا أُؤْثِرُ بِنَصِيبِي مِنْكَ أَحَدًا، فَتَلَّهَ رَسُولُ اللَّهِ ﷺ فِي يَدِهِ. مَتَّفِقٌ عَلَيْهِ .

Sahl bin Sa'd ؓ reported: A drink was brought to Messenger of Allah ﷺ and he drank (some) from it. On his right was a boy and on his left were some elderly people. He ﷺ said to the boy, "Would you permit me to give rest of this drink to these on my left?" The boy said: "O Messenger of Allah, I would certainly not give preference to anyone in anything that might come to me from you." So he ﷺ handed over the rest of the drink to him. [Al-Bukhari and Muslim]

Commentary

The great scholar of hadeeth, An-Nawawee, mentioned this hadeeth in *Riyaad as-Saaliheen* under the chapter heading: **Manners of Drinking, And Encouragement to Hold Back From the Vessel Thrice, And Dislike for Breathing into the Vessel, And Preference for Passing the Vessel Through the Right After the First Person Drinks.**

The author had explained in the previous chapter about food; he cited a number of manners regarding food, and Allah – free is He from all imperfections and Exalted is He -, has bestowed uncountable favours on His creatures as He the Exalted said,

﴿وَأِنْ تَعَدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا﴾ (٢١)

"And if you count the Blessings of Allah, never will you be able to count them." (Ibraaheem: 34)

Hence, both eating and drinking are among the favours of Allah – free is He from imperfections. These favours may not be recognized except by the person Allah withholds it from – we beseech Allah not to withhold this favour from us and you. Whoever has the favour withheld from him and then becomes hungry or thirsty will

really realize the enormity of Allah's favour of eating and drinking on the creatures. It forms one of the wisdoms behind fasting; the individual will hold back from eating and drinking that he may realize the significance of Allah's favour on him; making eating and drinking easy for him.

So, drinking has manners too:

Among that is: that he mentions Allah's Name – the Mighty and Sublime -, before drinking. So he says before drinking, “*Bismillah – In the name of Allah*”.

Also: he should take brief breaks thrice based on the saying of Anas bin Maalik - may Allah be pleased with him -, “**The Prophet ﷺ would take three brief breaks from the vessel when he drinks.**” How does he take the breaks? He would drink and hold back the container from his mouth, and then drink and hold it back again from his mouth and drink again the third time.

He would not also breathe into the container as in the hadeeth of Aboo Qatadah - may Allah be pleased with him - who reported that the Prophet ﷺ, “**forbade the individual breathing into the drinking vessel.**” That is owing to the fact that those who would drink after would loathe that the one who drinks before them breathes into the vessel; diseases may be expelled from the stomach or gullet or the mouth along with the breath and stick to the vessel. He may even choke drinking without holding back from the vessel. Therefore, the Prophet ﷺ forbade breathing into the drinking container. He should rather take brief breaks, holding the vessels away from his mouth and breathe out.

The Prophet ﷺ had informed that this is more calming, satisfying and pleasing. It is more calming considering the fact that he would drink relaxed; and more satisfying owing to soothing the thirst and more away from illness, and it is more pleasing because the water will more easily descend the intestines.

This will be further appreciated considering the point that thirst has to do with some hotness in the stomach due to insufficient water or the like, and it may also be due to some illness. So when the water reaches it just at once, it may hurt but if the individual drinks it gradually, it is

more comforting to quench the thirst, safer healthwise and its impact are calmer on the stomach than when it is taken in huge gulps.

Hence, when the individual drinks water, he should not take it all at once; he should rather drink it slowly, and not in huge gulps. He should make it in bits so that it reaches the stomach gradually. He sips the first, hold back the vessel, then sip a second, break slightly and then the third. This is the preferred practice.

As for drinking; to whom does he give the vessel first if he wants to hand out the drink to other? For example: A man comes in holding a drink; he has tea or the *Qahwah* drink with him; to whom does he hand it first? We say: If anyone among the people had asked for the drink, saying, “Kindly give me some water” for instance; he should start by giving such individual, but if not, he should start with the eldest and then the next most elderly, passing it through the right.

And if every person has a cup, for example, he should start with the eldest, then those on his left since those on his left will be to the right hand of the distributor. And for the fact that he is the person sharing the drink, the person pouring the drink starts with those on his own right who will be on the left side of the drinking person he would be facing directly. Hence, whoever would be at the left side of the drinking person is on the right side of the person pouring the drink.

For example: A person requests for water and some was brought to him which he drank and wished to give to someone else. If the person who brought the drink stood waiting that, “Kindly let me have the vessel after you finish” and then he gave him. But if not, then he should give the person on his own right hand side whether such was a young or elderly person, noble or lowly.

The evidence for that is that, “the Prophet ﷺ was served some drink and he took it. A Bedouin man was on his right hand side while on his left were Aboo Bakr and Umar. When the Prophet ﷺ finished, he gave it to the Bedouin and Umar said, “Here is Aboo Bakr.” He wanted the Bedouin to honour Aboo Bakr therewith and say, “Kindly have it, O Aboo Bakr” considering the fact that Aboo Bakr – may Allah be pleased with him – was well known among the companions to be the most distinguished to the Prophet ﷺ. But the Bedouin took the

vessel and drank. Here, we find that the Prophet ﷺ preferred the less distinguished over a more distinguished considering the point that Aboo Bakr was more respected than the Bedouin. But he ﷺ preferred the man because he was on his right hand side; so he said, “the right hand side first, and then those who follow on the right.”

The second story: The Prophet ﷺ was served some drink; milk mixed with some water; and he drank from it. There was a boy on his right hand side while the elderly ones were on his left. After drinking he asked the lad on his right side, “Would you permit me?” Meaning: to give it to those others? That is to say, “I should give the elders first?” The boy said, “By Allah! O Messenger of Allah, I will certainly not prefer anyone else in my share of what comes from you.” That is to say, I will not like that they be given before me when I have a greater right to be given first; I like to drink from your left over. Consequently, the Prophet ﷺ handed over the vessel to him.

This proves that if the person on the right is younger, the preference should be for him over the person on the left even if more elderly. The first report indicated that if the person on the right is of a lesser rank, he should be preferred and given first before the more ranking individual on the left side based on the saying of the Prophet ﷺ: “The ones on the right first, and then those on the right side. Listen, the right sides first, hear me, the right first, start with the right.” The hadeeth has been so related.

But this relates to the individual who drinks and wishes to hand over to those on his right or those on his left.

As regards what the people do today; a person would bring in a mug to a gathering, in such circumstance, he should commence with the older people because the Prophet ﷺ used to be given first. And for the reason that, when he ﷺ wanted to hand the tooth-stick to one of the two men standing in front of him, he was inspired to, “start with the more older, give the older first.”⁽¹⁾

There are other reports from the Prophet ﷺ that when you enter into a gathering (holding a drink to share), you should start with the

1 Reported by Aboo Daawood, Book of Purification, Chapter on A Man Using the Tooth-stick of another; no.50.

elderly ones and not with those on the right.

Allah alone grants success.

Chapter 112: dislike for drinking directly from the waterskin and the like, and clarification that the disallowance is of dislike and not prohibition

Hadeeth 762

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ اخْتِنَاثِ الْأَسْقِيَةِ. يَعْنِي: أَنْ تُكْسَرَ أَفْوَاهُهَا، وَيُشْرَبَ مِنْهَا. مُتَّفَقٌ عَلَيْهِ .

Abu Sa'id Al-Khudri ؓ reported: Messenger of Allah ﷺ forbade turning the water-skin upside down and drinking directly from its mouth. [Al-Bukhari and Muslim]

Hadeeth 763

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُشْرَبَ مِنْ فِي السَّقَاءِ أَوْ الْقِرْيَةِ. مُتَّفَقٌ عَلَيْهِ .

Abu Hurairah ؓ reported: Messenger of Allah ﷺ prohibited drinking directly out of the mouth of a water-skin. [Al-Bukhari and Muslim]

Hadeeth 764

وَعَنْ أُمِّ ثَابِتٍ كَبْشَةَ بِنْتِ ثَابِتِ أَخْتِ حَسَّانِ بْنِ ثَابِتٍ رَضِيَ
الله عَنْهُ وَعَنْهَا قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ، فَشَرِبَ مِنْ
فِي قِرْبَةٍ مُعَلَّقَةٍ قَائِمًا، فَقُمْتُ إِلَى فِيهَا فَقَطَعْتُهُ. رَوَاهُ التِّرْمِذِيُّ
وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Umm Thabit Kabshah ؓ, daughter of Thabit ؓ and the sister of Hassan bin Thabit, the Prophet's poet) reported: Messenger of Allah ﷺ visited me and drank some water from a hanging water-skin while he was in a standing posture. So, I stood up and cut off the mouth (of that water-skin). An-Nawawi said that the reason why she did this was to keep to receive benediction that part of the water-skin to which the lips of Messenger of Allah ﷺ touched.
[At-Tirmidhi]

Commentary

From the manners of drinking is that the individual does not drink directly from the mouth of the waterskin because the Prophet ﷺ forbade it. The wisdom behind this is that in those days, the water was not so clean; so when kept in waterskins they may contain harmful things like pecks of wood, insects and the likes known to those who used them in the past. Hence, the Prophet ﷺ forbade “drinking directly from the broken mouth of a waterskin.”

It was related that once, a man drank directly and a snake came out of the waterskin. This is undoubtedly dangerous; the individual may either be stung or harmed when he drinks directly from the waterskin. This does not apply to drinking from the tap or the water storage jar which are well-known and clean. Drinking from is like taking water from the containers. But in the circumstance of

necessity, the individual may drink from the mouth of the waterskin such when the person really needs to drink water and could not find a drinking container; he may then drink from the waterskin. Hence, the prohibition of drinking directly from the waterskin as mentioned by the author would be by way of dislike and not outright forbiddance.

It could also be deduced from the last hadeeth that the individual may drink while standing due to necessity even though the Prophet - sallallahu alayhi wasallam – forbade drinking in the standing posture. But when there is need as was in this case, the waterskin was hanging above, knowing fully that the hung waterskin would be high up above the person and since there were no drinking containers, the Prophet ﷺ therefore drank from the hanging waterskin while standing.

The hadeeth also contains proof for the allowance of seeking blessings from the leftovers of the Prophet ﷺ; and such is the case. The companions used to seek blessings from the sweat of the Prophet ﷺ and his saliva, clothings and hair. As for others, none of these of him should be used to aske blessings. So the clothes of a person should not be used to sek blessings or his hair or fingernails or any other thing connected to him except the Prophet ﷺ.

Allah alone grants success.

Chapter 113: dislike for breathing into a drink

Hadeeth 765

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ النَّفْخِ فِي الشَّرَابِ، فَقَالَ رَجُلٌ: الْقَدَاةُ أَرَاهَا فِي الْإِنَاءِ؟ فَقَالَ: «أَهْرِقْهَا» قَالَ: إِنِّي لَا أَرَوِي مِنْ نَفْسٍ وَاحِدَةٍ؟ قَالَ: «فَأَبْنِ الْقَدَحَ إِذَا عَنِ فِيكَ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Abu Sa'id Al-Khudri ؓ reported: Messenger of Allah ﷺ prohibited us blowing in the drinking water. A man said: "O Messenger of Allah! Sometimes I see some litter floating about on the surface. What should I do then?" He ﷺ replied, "Pour them out." Then the man said: "My thirst is not quenched with one draught." Messenger of Allah ﷺ said, "Then put away the cup from your mouth (in between three gulps), and take breath." [At-Tirmidhi]

Hadeeth 766

وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يُتَنَفَّسَ فِي الْإِنَاءِ، أَوْ يُنْفَخَ فِيهِ. رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ .

Ibn 'Abbas ؓ reported: The Prophet ﷺ prohibited us from breathing into the drinking vessel or blowing onto. [At-Tirmidhi]

Commentary

The author , An-Nawawee – may Allah shower blessings on him – said in the Book, *Riyaad as-Saaliheen* concerning the etiquettes of eating, "Chapter On Dislike for Breathing into Drink."

He then mentioned two hadeeths that evince that it is forbidden to breathe into a drink. And that is understood from the fact that when a person breathes, some harmful things or illnesses may emerge from the air he exhales. Consequently, the Prophet ﷺ prohibited breathing into drink. Thereupon, a man asked him, "O Messenger of Allah! Litters" such as wood pecks and the likes "may be in the water and the individual would want to blow them out?" The Prophet ﷺ replied, "Pour them out", that is to say, pour out the portion of the water with the peck but do not blow into it.

He then asked him that his thirst is not quenched in a single breathe;

and he ﷺ said, “Then take away the cup from your mouth.” Meaning that, he would drink and need to breathe out. So the Prophet ﷺ told him to hold away the container and then breathe, and then drink again. However, some of the scholars have mentioned an exemption for the circumstance of need such as when the drink is hot requiring to be quickly taken. So some scholars give that as a case of exemption.

However, the best thing still is not to breathe in the drink even if the drink was hot. If it is hot and he has another container, he may pour it into the second and then pour it back the second time till it gets cold.

This contains evidence that the legislations of Islam are perfect from every angle; Allah’s Messenger ﷺ has taught us all things as Aboo Dharr said, “Allah’s Messenger ﷺ passed away, and there was not a bird that flapped its wings in the sky except that he taught lessons therefrom.”⁽¹⁾ Even the birds in the sky, we have lessons therefrom that Allah and His Messenger taught us.

One of the idolaters told Salman Al-Farisi - may Allah be pleased with him -: “Your Prophet taught you all things including the manners in the gents?!” He replied, “Yes” and then, he mentioned what the Prophet ﷺ taught him regarding that: that he should not face the *Qiblah* direction when urinating and defecating; and that we should not clean up using the right hand or with any less than three pebbles, and not also clean up with the dung and bone.

In a nutshell, our religion is complete in all ramifications, it has no defect and it does not require anyone to perfect it. This contains refutation for those who lack good judgement and say that the legislations of Islam only prescribe worship between the servant and His Creator. And that as regards the matters of mutual dealings, the rulings do not relate to them at all. It will be said: “Woe to you, people of low minds!” The longest verse of the Allah’s Book was entirely about mutually borrowing; this from each other, regarding mutual relations; how else should concern be demonstrated?!

How many are the verses of the noble Qur’an that prescribe guidelines on wealth management and the like. Likewise in the *Sunnah*; so the rulings of Islam – and all praise and thanks belong to

1 Reported by At-Tabarani in *Al-Mu’jam Al-Kabir* (2/155)

Allah -, are perfect from every angle.

We ask Allah to the Exalted to grant us and you steadfastness upon it in the open and in the secret.

Chapter 114: permissibility of drinking while standing and explanation that the most perfect and noble is to drink sitting

Hadeeth 767:

وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَقَيْتُ النَّبِيَّ ﷺ مِنْ زَمْزَمَ، فَشَرِبَ وَهُوَ قَائِمٌ. مُتَّفَقٌ عَلَيْهِ .

Ibn 'Abbas ؓ reported: I served Messenger of Allah ﷺ Zamzam water to drink and he drank it while he was standing. [Al-Bukhari and Muslim]

Hadeeth 768

وَعَنِ النَّزَّالِ بْنِ سَبْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَى عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ بَابَ الرَّحْبَةِ فَشَرِبَ قَائِمًا، وَقَالَ: إِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ فَعَلَ كَمَا رَأَيْتُمُونِي فَعَلْتُ. رَوَاهُ الْبُخَارِيُّ .

An-Nazzal bin Sabrah ؓ reported: 'Ali bin Abu Talib ؓ arrived at Bab Ar-Rahbah (in Kufah) and drank water in a standing posture. Then he said: "I saw Messenger of Allah ﷺ doing what you have seen me doing." [Al-Bukhari]

Hadeeth 769

وَعَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا نَأْكُلُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ وَنَحْنُ نَمْشِي، وَنَشْرَبُ وَنَحْنُ قِيَامٌ. رَوَاهُ التِّرْمِذِيُّ، وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Ibn 'Umar ؓ reported: During the lifetime of Messenger of Allah ﷺ we would eat while walking and would drink while standing. [At-Tirmidhi]

Hadeeth 770

وَعَنْ عَمْرِو بْنِ شَعِيبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَشْرَبُ قَائِمًا وَقَاعِدًا. رَوَاهُ التِّرْمِذِيُّ، وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

'Amr bin Shu'aib on the authority of his father and grandfather reported that they saw Messenger of Allah ﷺ drink standing, and sitting. [At-Tirmidhi]

Hadeeth 771

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ نَهَى أَنْ يَشْرَبَ الرَّجُلُ قَائِمًا. وَقَالَ قَتَادَةُ: فَقُلْنَا لِأَنَسٍ: فَلَا أَكْلُ؟ قَالَ: ذَلِكَ أَشَرُّ - أَوْ أَخْبَثُ -. رَوَاهُ مُسْلِمٌ.

Anas ؓ reported: The Prophet ﷺ forbade us from drinking while standing. Qatadah reported: "We asked him: 'What about

eating?” He said: “That is even worse, (or may be he said) more detestable.”

Another narration is: Messenger of Allah ﷺ reprimanded us for drinking while standing. [Muslim]

Hadeeth 772

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَشْرَبَنَّ أَحَدٌ مِنْكُمْ قَائِمًا، فَمَنْ نَسِيَ فَلْيَسْتَقِئْ». رَوَاهُ مُسْلِمٌ.

Abu Hurairah ؓ reported: Messenger of Allah ﷺ said, “None of you should drink standing; and if any one forgets, he must vomit.” [Muslim]

Commentary

The author – may Allah shower blessings on him – said: “Chapter on: Permissibility of Drinking while Standing And Explanation that the Most Perfect and Noble is to Drink Sitting.”

It is most preferable for the individual to sit while drinking or eating since that was the conduct of the Prophet ﷺ. He would neither eat nor drink while standing.

As for drinking in the standing posture, it is authentically related from the Prophet ﷺ that he forbade it. Anas bin Malik - may Allah be pleased with him - was asked about eating (while standing) and he replied that, “That is worse and more despicable.”

However, in the hadeeth of Ibn Umar, collected and authenticated by At-Tirmidhi, it says, “During the lifetime of the Prophet ﷺ, we would eat while walking and drink while standing.” This shows that the prohibition does not imply forbiddance; it is rather to prevent leaving the preferred. Meaning that, the best and most perfect is for

the individual to drink while sitting down and eating also in the sitting position, but there is no blame if he drinks while standing or eat in the standing posture. The evidence for this is the hadeeth of Ibn Abbas - may Allah be pleased with them both - that, "I served the Messenger of Allah *Zamzam* and he drank it while he was standing."

Zamzam is a water spring near the Ka'bah. It came about when Ibraaheem, Allah's Beloved, ﷺ left his wife, Hajar, Umm Isma'eel, and her son Ismaa'eel in Makkah alone. It had no residents; not even the Ka'bah was there; no one. It was an entirely barren plain without vegetation. Ibraaheem only left a water skin and a bowl of dates with them and left. Allah had ordered him to leave them there. When he turned back and left, Hajar met him and inquired, "How can you go and leave us (in this kind of situation)? Did Allah order you to do so?" He ﷺ replied, "Yes." And then she said, "Since Allah ordered you to do that, then he will not abandon us." This demonstrates the wholesomeness of Hajar's *Eemaan* - may Allah be pleased with her.

This story of hers resembles the story of the mother of Moosa bin 'Imran: Fir'aun had oppressed the children of Israa'eel; he would kill their male children and leave their daughters by way of dishonoring them. It was even reported that the soothsayers had informed him that a boy will be born from among the children of Israa'eel, who will destroy his kingdom. So he began to kill their male children.

Moosa's mother became apprehensive over him; so Allah revealed to her by inspiration, not in the manner the Prophets got revelation, that if she became scared, she should place him in a wooden box and throw it into the sea. Hard! That she places her child in a box and place in on the sea. But she is a strong believer in Allah - the Mighty and Sublime -, and hopeful of His promise; so she did that: put him in the box and placed him on the sea. The soldiers of Fir'aun saw the baby and took it in order to kill it. But when the wife of Fir'aun saw it, Allah placed affection for him in her heart and she said,

﴿قَرَّتْ عَيْنِي لِي وَلَكَ لَا نَقْصِرُكَ عَسَىٰ أَن يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا

يَشْعُرُونَ﴾

“A comfort of the eye for me and for you. Kill him not, perhaps he may be of benefit to us, or we may adopt him as a son. And they perceive not (the result of that).” (Al-Qasas: 9)

Moosa’s mother became very disturbed; preoccupied with thoughts of him; as if nothing else concerned her. So she was deeply absorbed in thoughts about her child even when she trusted and hoped strongly in Allah – the Mighty and Sublime. But Allah - the Mighty and Exalted – out of His Might, made the boy reject every woman that attempted to breastfeed him. He refused that any woman suckled him. Then suddenly, her sister who had been sent by her mother to find out what would happen to him came and found people trying to get someone to nurse the child. So she asked,

﴿ هَلْ أَتَاكَ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكَ وَهُمْ لَهُ نَاصِحُونَ ﴾

“Shall I direct you to a household who will rear him for you, and sincerely they will look after him in a good manner?” (Al-Qasas: 12)

Consequently, Allah returned him to his mother before accepting to suckle from any other woman; *Allahu Akbar!* Allah’s Power – the Mighty and Sublime! The child refused to suckle from anyone except his mother even though she had placed her on the sea; Allah returned him to her.

So, when Ibraaheem told Hajar too that, “Allah had ordered me to do that” she said, “Then he will not abandon us.”

She remained alone with her baby in the place where no single human being inhabited, eating from the date and drinking from the water while suckling the baby. When the dates and water got exhausted, and the mother became hungry – and it is well-known that when the suckling mother becomes hungry the milk does not flow – and then the child started shouting and crying.

As Allah inspired her, she went and climbed the nearest mountain perhaps she may hear a voice or see anyone. She found the *Safa* Mountain nearest – and today, it is witnessed that the closest mountain

to the Ka'bah is the *Safa*. She climbed it trying to hear anyone, but she found no one. She came down and thought that, "I should go to the other side" and the nearest mountain to her on that side was the Marwa. She ascended the Marwa Mountain hoping to hear someone but she heard nothing. At the time, there were valleys and plains between Safa and Marwa that steep such that whenever she came down the hill, she jogged so that she may hear the child and have a look of him. She did this seven times.

After the seventh time, she began to hear something, and so, she called out, "Provide water if you have." She heard some sound; lo and behold, it was Jibreel! His Lord – the Mighty and Sublime - ordered him to descend and scratch the place of *Zamzam* with his heel or wing. He scratched it once and then the water began to flow. She started gathering it and trying to use stones to prevent it from flowing away. She drank from the water which sufficed as food and water; she drank and suckled her baby. Allah – the Mighty and Sublime - provided a way out for her.

There was a group of people of the Jurhum tribe around the area even though they were some distance away. These people saw birds flying towards this water place, the *Zamzam* spring. Since birds would see from faraway, they said, "We wouldn't know of any water place birds could fly towards. Yet, birds will only converge in a water place." So, they followed the birds' direction until they got to the place. They found a spring at the location and settled near the woman and related with them. Ismaaeel grew up and even married from among them.

Later on, Ibraaheem عليه السلام returned and visited Ismaaeel's household and Hajar. He asked Ismaaeel's wife, "how are you doing?" She complained of their bad condition and showed annoyance. He then told that, "When your husband comes back, tell him to replace the threshold at his entrance."

When Isma'ael arrived and she narrated what had happened, he asked, "Did anyone visit?" She answered, "Yes, an old man visited with such-and-such description. He said that, 'Extend the greeting on Salam to him and say to him to change the threshold at his door step.'"

What did Ibraaheem intend with this expressions? He actually

meant that he should divorce her; the woman was a complainer, she had complained about her husband and the difficult condition she lived with her husband. So he explained to her that, “That was my father and you are the threshold. So return to your people!”

Later on he married another person and Ibraaheem visited them again after a long time. He entered the house of his son and found his wife and asked her about their condition. She praised their condition and said, “We are okay!” We said well of the condition and he said to her that, “Extend the greetings of salam to your husband from me and say to him that he should retain the threshold at his door.” When Ismaa’eel returned he asked whether they had a visitor? She answered that, “Yes, an old man looking such-and-such visited and said he extends his salam to you and that you should retain the threshold at your door.” He said, “That was my father, and you are the threshold at his door. He has ordered me to keep you.”

In a nutshell, the *Zamzam* water is blessed, the Prophet ﷺ had said, “Nourishing food and healing for diseases”⁽¹⁾ and that “The *Zamzam* water is remedy for whatever for which it is drank.”⁽²⁾ If you drink it for thirst, it quenches it. If you drink it out of hunger, you get satisfied. Some of the scholars even consider the general sense of the text and conclude that, “If an individual were ill of an ailment and then he drinks the water by way of seeking cure, he will be cured. And if he forgets too frequently and drinks it to ask for retentive memory, he gains sound memory; likewise if he drank it for any beneficial objective. In any case, the water is blessed.

The Prophet ﷺ came to drink from the water during his Farewell Hajj. Abbass, the Prophet’s uncle, had the turn to pour the water to the people. The Quraysh tribe had shared the duties of providing service to the pilgrims. So, Abbass was to provide water. When the Prophet ﷺ came to drink, Abbass instructed his son, al-Fadl bin Abbass: “Go to your mother and tell her to give us the water with her – referring to some *Zamzam* water.” But the Messenger ﷺ asked, “Why?” He replied, “For you, Messenger of Allah! People dip their hands into this one.”

1 Reported by Muslim, Book of Virtues of the Companions of the Prophet, Chapter on Some of the Virtues of Aboo Dharr (may Allah be pleased with him, no. 2473.

2 Reported by Ahmad in *Al-Musnad* (3/357)

He meant to say “we wish to provide you some very clean water.” He then said, “No, I will drink from where the people drink.” So, he drank while in the standing position. So, that points to the permissibility of drinking in the standing posture. He then said, “the Prophet did as you see me do” indicating that drinking while standing is not blameworthy. However, the better thing is to drink sitting down.

It remains to say: If there is a refrigerator in a mosque and a person enters to drink water; should he sit or drink in a standing posture? If he sat he will certainly contradict the Prophet’s saying that, “When any of you enters the mosque, he should not sit down until he offers two units of Prayer.”⁽¹⁾ But if he drinks in a standing posture, he would have only left something more desirable. Hence, we say: “The better thing is for him to drink standing because sitting down before the two units of Prayer is forbidden according to some of the scholars unlike drinking in the standing position which is milder.

As such, he should drink in the standing posture and then observe the Prayer to greet the mosque.

Allah alone grants success.

Chapter 115: encouragement that the person serving the drink should take last

Hadeeth 773

Commentary

The author said in *Riyaad as-Saaliheen*, “Chapter on the Encouragement that the Person Serving the Drink Takes Last.”

1 Reported by Al-Bukhaari, Book of the Prayer, Chapter on When Anyone of You Enters the Mosque, He Should Observe Two Units of Prayer...; no.444, and Muslim, Book of the Traveler’s Prayer, Chapter on the Merit of *Tahiyyat Al-Masjid*..., no.714.

Meaning that, the person serving the people water or milk or the Qahwa drink or tea should be the last of the people to take by way of giving preference for others over himself, and so that the deficiency – if any – should be for the person. Without doubts, that is best in adherence to the order of the Prophet ﷺ and his line of conduct.

However, if he doesn't feel like drinking, then he mustn't drink after them all; if he wishes he should and if not, then he shouldn't.

The point here is that he should be the last person to drink if he chooses to drink considering what that involves of giving preference to others over himself and following the Prophet's order. This shows that it is necessary for the individual to serve his brothers by providing them water. If he is the host, he should present the drink or food just as Ibraaheem عليه السلام did:

﴿فَرَأَىٰ إِلَىٰ أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ ﴿٢٦﴾ فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿٢٧﴾﴾

"Then he turned to his household, so brought out a roasted calf. And placed it before them, (saying): 'Will you not eat?'" (Adh-Dhaariyaat: 26-27).

So, the host should serve the food and give the drink and should be the last of them.

Another question is: Is it preferable that he eats with them - whether breakfast, lunch or supper -, or it is better he leaves and not partake with them? This should depend on the custom of the people; if joining them during the meal is more welcomed by the guests present, and more accommodating, then he should partake. But if it is on the contrary, such that the host does not partake with the guest by custom, then he should not.

So, the matter is a function of the prevailing custom among the people, if it encourages not participating with the guest; he should leave him alone, to eat as he wills, do not join him. But if the matter is the other way round, then eat; the Messenger of Allah ﷺ had said, "Whoever believes in Allah and the Last day should

honor of his guest.”⁽¹⁾

But he ﷺ did not specify the kind of honor; and as such, the custom of the people will be resorted to.

Allah alone grants success.

Chapter 116: permissibility of drinking from all kinds of clean containers apart from gold and silver, and the permissibility of drinking directly from the river without using a container or the hand, and the prohibition of drinking, eating, purifying and other forms of use from a container made of gold or silver

Hadeeth 774:

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَضَرَتِ الصَّلَاةُ، فَقَامَ مَنْ كَانَ قَرِيبَ الدَّارِ إِلَى أَهْلِهِ، وَبَقِيَ قَوْمٌ فَأَتَى رَسُولُ اللَّهِ ﷺ بِمُخَضَّبٍ مِنْ حِجَارَةٍ، فَصَغَّرَ الْمُخَضَّبُ أَنْ يَبْسُطَ فِيهِ كَفَّهُ، فَتَوَضَّأَ الْقَوْمُ كُلُّهُمْ. قَالُوا: كَمْ كُنْتُمْ؟ قَالَ: ثَمَانِينَ وَزِيَادَةً. مَتَّفَقٌ عَلَيْهِ، هَذِهِ رَوَايَةُ الْبُخَارِيِّ.

1 Reported by Al-Bukhaari, Book of Etiquettes, Chapter on Whosoever Believes in Allah and the Last Day should not Harm..., no.6018, and Muslim, Book of Faith, Chapter on Encouragement to Honor the Neighbor and the Guest; no. 279.

Anas bin Malik ؓ reported: Once the time for As-Salat (the prayer) approached. Those whose houses were near, went to their houses to perform Wudu' while some of the people remained with Messenger of Allah ﷺ. A stone (containing some water) bowl was brought for him. It was too small for him to spread his hand over it. He performed his Wudu' and it (the water) sufficed for all the others also. Anas was asked: "How many of you were present there?" He said: "Eighty or more." [Al-Bukhari and Muslim]

Hadeeth 775:

وَعَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَانَا النَّبِيُّ ﷺ، فَأَخْرَجَنَا لَهُ مَاءً فِي تَوْرٍ مِنْ صُفْرِ فَتَوَضَّأَ. رَوَاهُ الْبُخَارِيُّ.

'Abdullah bin Zaid ؓ reported: The Prophet ﷺ visited us and we brought water for him in a brass vessel for his ablution and he performed ablution. [Al-Bukhari]

Hadeeth 776:

وَعَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَى رَجُلٍ مِنَ الْأَنْصَارِ، وَمَعَهُ صَاحِبٌ لَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ كَانَ عِنْدَكَ مَاءٌ بَاتَ هَذِهِ اللَّيْلَةَ فِي شَنَّةٍ وَإِلَّا كَرَعْنَا» رَوَاهُ الْبُخَارِيُّ.

Jabir ؓ reported: Messenger of Allah ﷺ visited the house of a man of the Ansar with one of his Companions and said to him, "If you have some water in the water-skin left over from last night, give it to us for drinking; otherwise, we shall drink from some stream directly." [Al-Bukhari]

Hadeeth 777

وَعَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّ النَّبِيَّ ﷺ نَهَانَا عَنِ الْحَرِيرِ وَالذِّبَاجِ وَالشُّرْبِ فِي آيَةِ الذَّهَبِ وَالْفِضَّةِ، وَقَالَ: «هِيَ لَهُمْ فِي الدُّنْيَا، وَهِيَ لَكُمْ فِي الْآخِرَةِ». مَتَّفَقٌ عَلَيْهِ .

Hudhaifah ؓ reported: The Prophet ﷺ prohibited us from wearing brocade or silk and drinking out of gold or silver vessels and said, "These are meant for them (disbelievers) in this world and for you in the Hereafter." [Al-Bukhari and Muslim]

Hadeeth 778

وَعَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الَّذِي يَشْرَبُ فِي آيَةِ الْفِضَّةِ إِنَّمَا يُجَرِّجُ فِي بَطْنِهِ نَارَ جَهَنَّمَ». مَتَّفَقٌ عَلَيْهِ .

Umm Salamah ؓ reported: Messenger of Allah ﷺ said, "He who drinks from the vessel of silver kindles the Fire (of Hell) in his belly." [Al-Bukhari and Muslim]

Commentary

The author , An-Nawawee – may Allah shower blessings on him –, has made this chapter in his book, *Riyaad as-Saaliheen*: Chapter regarding vessels and their use for Drinking.

It should be understood that, there is a useful legal maxim: Basically, everything Allah created on the earth permissible; the basic ruling regarding them is that of allowance except evidence

proves that it is forbidden. The evidence for tis is Allah's saying – the Mighty and Sublime -:

﴿هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا﴾ (29)

“He it is Who created for you all that is on earth.” (al-Baqarah: 29)

Everything on the earth is for us; the animals, trees, stones and all things. All that is on the earth is allowed; Allah made them allowed for us, except whatever is otherwise proven by evidence.

Based on this great principle Allah explained to us in His Book, whoever claims that anything particular thing is forbidden must provide evidence. If anyone says – for instance -, “Such-and-such animal is forbidden”; we will ask, “Provide your evidence, otherwise; the basic rule is that it is allowed.” If he says, “This vessel is forbidden (to drink from or use generally)”; we will ask that, “Provide your evidence; otherwise, the basic rule is that it is allowed.” If he says, “Such-and-such tree is forbidden.” We will ask: “Bring your evidence; otherwise, the basic rule is that it is allowed.” And that is for the reason that those who view them all to be allowed has a basis in the statement of Allah – the Mighty and Sublime -:

“He it is Who created for you all that is on earth.”

He – the Mighty and Sublime - also said:

﴿وَسَخَّرَ لَكُمْ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ﴾ (13)

“And has subjected to you all that is in the heavens and all that is in the earth; it is all as a favor and kindness from Him.”
(al-Jathiyah: 13)

Hence, this is the basic rule.

Therefore, the author – may Allah shower blessings on him – said, “Chapter on the permissibility of drinking from all kinds of containers” whether made from wood, glass or other materials except gold and silver. It is not allowed to eat or from gold or silver vessels. The evidence for this occurs in the narrations reported by Hudhayfah

bin Al-Yaman and Umm Salamah - may Allah be pleased with them. In the Hadeeth of Hudhayfah, he - may Allah be pleased with him - clearly mentioned that the Prophet ﷺ prohibited drinking from vessels made of gold or silver.

Likewise the hadeeth of Umm Salamah - may Allah be pleased with her -; the Prophet ﷺ explained the wisdom behind, he said: “they are meant for them – i.e., the disbelievers - in this world, and for you in the Hereafter.”

The disbelievers will be in the Fire of *Jahannam* – we seek refuge with Allah -, when they ask for drink out of severe thirst, Allah the Exalted says:

﴿وَأِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا﴾ (٢٩)

“And if they ask for help (relief, water, and so on.), they will be granted water like boiling oil that will scald their faces. Terrible the drink, and an evil Murtafaqa (dwelling, resting place, and so on).!” (al-Kahf: 29)

They shall be offered with water like rancid, boiling bad oil – and the refuge is with Allah -, when they bring it closer to drink from, it will blister their faces.

﴿وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ﴾ (١٥)

“...and will be given to drink, boiling water, so that it cuts up their bowels” (Muhammad: 15)

We ask for Allah's refuge.

Conversely however, the people of the Paradise - may Allah make me and you all among them -,

﴿يُسْقَوْنَ مِنْ رَحِيقٍ مَخْمُومٍ﴾ (٢٥) خَتَمَهُ مِصْكٌ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَفِسُونَ ﴿٢٦﴾

“They will be given to drink pure sealed wine. The last thereof (that wine) will be the smell of musk, and for this let (all) those strive who want to strive (that is, hasten earnestly to the obedience of Allah).” (Al-Mutaffifeen: 25-26)

They will be offered drink with vessels of gold and silver; and consequently, the Prophet ﷺ forbade eating and drinking with them since they are vessels of the Paradise.

He ﷺ likewise forbade silk for men to wear because silk shall be for the believers in the Paradise. Likewise the women, except that Allah - the Exalted - allowed them to wear silk for their own benefit and those of their husbands; such that the woman may beautify herself for their husbands and as such, the benefits become general. Otherwise, silk would also be forbidden for the women as is forbidden for men since it is a dress of the Paradise.

Summarily, regarding all kinds of vessels, whether made of glass, ceramics, wood, stones and so on, the basic rule regarding them is that they are allowed; even the most expensive metals are allowed except gold and silver. And the reason for that is not as some of the scholars of jurisprudence assert that: doing so indicates pride and breaks the heart of the poor, and so on. If it were as they say, then every vessel that caused the poor worry could have been prohibited to eat and drink from. But the Messenger ﷺ gave the reason for the prohibition: **“They are for them – i.e., the disbelievers - in this world, and for you in the Hereafter.”** This is restricted to gold and silver vessels.

If a person drinks from a vessel made from a metal costlier than gold and silver, such is not prohibited as long as it does not involve extravagance. But if he eats or drinks from vessels made of gold or silver such is forbidden since the Prophet ﷺ prohibited it and gave the reason.

The hadeeth of Umm Salamah has evidence that eating from vessels of gold and silver is among the Major sins since the Prophet ﷺ threatened anyone who does so that, **“He only bumbles the Fire in his stomach.”**

Al-Jarjarah (as it occurs in the Arabic text, rendered as *bubbling*) refers to the sound food and water make as they pass through the esophagus. So, when he eats or drinks using a vessel of gold or silver vessel, he only bubbles the Fire of *Jahannam* in his own stomach; and that indicates that the action is among the Major sins; since it carries threat, and every sin prohibited along with a threat is among the Major sins.

As regards the gold or silver plated vessels, the scholars say: they have the same ruling as the pure ones; it is not allowed to eat or drink from them.

And Allah grants success.

The book of dressing

Chapter 117: excellence of the white garment, and the permissibility of wearing red, yellow, black, and the permissibility of using the colours with cotton or linen or hairy or wool and other materials except silk

Commentary

The author - may Allah be pleased with him – said the book, *Riyaad as-Saaliheen*, “Book of Dressing.”

And this is of the best arrangements considering the fact that food and drink are the inner garments while dresses are the apparent garments.

Allah - Glorified and Exalted is He - said:

﴿إِنَّ لَكَ أَلَّا مَجُوعٌ فِيهَا وَلَا تَعْرِىٰ ۚ وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَىٰ﴾

“Verily, you have (a promise from Us) that you will never be hungry therein nor naked. And you (will) suffer not from thirst therein nor from the sun’s heat.” (Taahaa: 118-119)

So, He said,

“That you will never be hungry therein nor naked”

Considering the fact that hunger is the nakedness of the inside; leaving the stomach empty constitutes keeping it naked.

“...nor naked”

That is, from outer dress.

“And you suffer not from thirst therein.”

This is heat of the inside,

“Nor (suffer) from the sun’s heat,”

And this is heat of the outside.

Consequently, it confused someone and so, he said, “Why did He not say: ‘Verily, you have (a promise from us) that you will never be hungry therein nor thirsty, and you will not be naked therein nor feel the sun’s heat?’” But whoever thinks about the meaning we pointed to, the eloquence of the Qur’an will be clear to him:

“That you feel not hunger therein nor...”

This is the absence of nakedness in the inside,

“Nor go naked...”

Its absence in the outside

“...and not feel thirsty.”

This is the absence of heat inside.

“...nor feel the sun’s heat”

That is, you will not be exposed to the sun’s heat; so, it indicates absence of heat outside.

Likewise the author - may Allah be pleased with him - started with the manners of eating and then followed with those of drinking, and

then dressing which makes the apparel of the outside. He began the Book with Allah's saying:

﴿يَبْنَیْ ءَادَمَ قَدْ اَنْزَلْنَا عَلَیْكَ لَیْسًا یُؤْرِیْ سَوْءَ تَکُمُ وَرِیْشًا وَّلَیْسًا التَّقْوٰی ذٰلِکَ خَیْرٌ﴾

"O children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts, and so on.) And as an adornment, and the raiment of righteousness, that is better."
(al-A'raaf: 26)

So Allah - the Exalted - mentioned two forms of raiment: An apparent form and an inner form, or physical and mental forms. He also explained that the physical form has two categories: one absolutely necessary used to cover nakedness; and one complimentary – and that refers to the adornments – clothings of decoration.

Allah – free is He from all imperfections – out of His Wisdom made humans to need raiment to cover the nakedness such that the individual may be dressed in them. So as he requires clothings to cover up his physical self, he also needs clothings to cover up his spiritual nudity, inequities. And that is from the wisdom of Allah the Exalted.

That is why we find most creatures - except humans - having something to cover their skin whether fur or wool or hair or feather considering the fact that they have not any need to worry about the spiritual nakedness. Unlike the humans who need to think about the spiritual nakedness; the nakedness related to sinfulness – may Allah protect us from such.

﴿يَبْنَیْ ءَادَمَ قَدْ اَنْزَلْنَا عَلَیْكَ لَیْسًا یُؤْرِیْ سَوْءَ تَکُمُ وَرِیْشًا﴾

"O children of Adam! We have bestowed raiment upon you to cover yourselves and as adornment."

Meaning, your nakedness; and "...as adornment" that is, garments of adornment and beautification in addition to the dire necessary clothings.

"...and raiment of righteousness...." i.e., the spiritual clothing, "...that is better..." meaning that, it is better than the apparent garment, whether those direly necessary such as what he covers the nakedness with or that which is only an extra wear.

If the raiment of righteousness is better than the apparent garment, then the individual must contemplate; you find us eager to clean the apparent garment –, if the individual's cloth gets stained any bit or dirty, he goes to wash it with water and soap and whatever he may get for that purpose. But many of the people do not pay attention to the raiment of righteousness; it will stain and become dirty, yet he heeds not.

Nevertheless, as Allah - the Mighty and Sublime – says, it is the best, pointing to the fact that it is obligatory to pay attention to the raiment of piety much more than the obligation to care about the physical and apparent garment considering the fact that the raiment of piety is better. He said here that,

"...that is better..."

And not, "...and the raiment of righteousness is better" because the particle, *dhaalika* (employed in the Arabic text of the verse rendered as *that*) is a demonstrative pronoun introduced to refer to something distant thereby expressing the loftiness of the raiment just He – the Exalted – said,

﴿الَمْ ۙ ذَٰلِكَ الْكِتَٰبُ لَا رَيْبَ فِيْهِ هُدًى لِّلْمُتَّقِيْنَ ۝۲﴾

"Alif - Lam – Mim. That is the Book (the Qur'an), whereof there is no doubt, a guidance to those who are Al-Muttaqun (the pious and righteous persons who fear Allah)." (al-Baqarah: 1-2)

He did not say, "This is the book" by way of showing the loftiness of the Qur'an. Similarly, He said, "...that is better..." indicating the high rank of raiment of righteousness.

Hence, the individual should pay attention to this raiment by having conscious fear of Allah - the Mighty and Sublime –, regularly

pondering about his own wrongs and sins, and purging himself of evil deeds and sins is even easier than cleansing the physical garments. Cleaning the clothes requires work, tiredness, expense, and providing water and detergent. But here, the matter is very easy.

﴿وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا

لذُنُوبِهِمْ﴾ (١٣٥)

"And those who, when they have committed Fahishah (illegal sexual intercourse and so on) or wrong themselves with evil, remember Allah and ask forgiveness for their sins."

(Aal-'Imraan: 135)

Seeking forgiveness and repentance both wipe away all past sins based on the statement of the Prophet ﷺ to 'Amr bin Al-'Aas: "Do you not know that Islam wipes out what is before it, and that Emigration (migration) wipes out what is before it..."⁽¹⁾

We ask Allah - the Exalted - to pardon us out of His Favor and Honor.

Commentary 779

Hadeeth 779

وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: الْبُسُوءُ مِنْ ثِيَابِكُمُ الْبَيَاضُ؛ فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ، وَكَفَنْتُوهَا فِيهَا مَوْتَاكُمْ». رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Ibn 'Abbas ؓ reported: I heard Messenger of Allah ﷺ saying,

1 Reported by Muslim, Book of Faith, Chapter on Islam Obliterates all that Precedes it and Likewise Emigration; no. 121

“Put on white clothes because they are the best; and use them for shrouding your dead.” [At-Tirmidhi and Abu Dawud]

Hadeeth 780

وَعَنْ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْبُسُوَا
الْبَيَاضُ؛ فَإِنَّهَا أَطْهَرُ وَأَطْيَبُ، وَكَفَّنُوا فِيهَا مَوْتَاكُمْ». رَوَاهُ
النَّسَائِيُّ، وَالْحَاكِمُ وَقَالَ: حَدِيثٌ صَحِيحٌ.

Samurah reported: Messenger of Allah ﷺ said, “Wear white clothes because they are the purest and they are closest to modesty; and shroud the dead in it.” [An-Nasa’i and Al-Hakim]

Hadeeth 781

وَعَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ مَرْبُوعًا
وَلَقَدْ رَأَيْتُهُ فِي حُلَّةٍ حُمْرَاءَ مَا رَأَيْتُ شَيْئًا قَطُّ أَحْسَنَ مِنْهُ.
مَتَّفَقٌ عَلَيْهِ .

Bara’ ؓ reported: Messenger of Allah ﷺ was of medium stature. I saw him wearing a red mantle. I have never seen anything more graceful than that. [Al-Bukhari and Muslim]

Commentary

The Author - may Allah shower blessings on him - mentioned another verse, and that is Allah’s saying:

“And He has made for you garments to protect you from heat and (cold) and coats of mail to protect you from your (mutual) violence.”

Assaraabeel (as in the Arabic text), it refers to the coats of mail; i.e., just like our normal wears, they're called Saraabeel: the shirts, coats and the likes.

"He made for you garments to protect you from heat and (colds) coats of mail to protect you from your (mutual) violence."

As for the garments that protect us from violence, these are garments made of iron. In the olden days they wore them during wars and fights because they protect the person from arrows shot at him. They are more or less like weaved ring-shaped garments made from iron as Allah the Exalted said while He was teaching Daawood:

﴿ أَنْ أَعْمَلَ سَيِّغَتٍ وَقَدَّرَ فِي السَّرَدِ ﴾

"Make you perfect coats of mail, balancing well the rings of chain armor." (Saba: 11)

So, they would make this shield so that when the individual wears it and arrow or spear or sword is directed at him, the shield will rather be hit while the person is shielded.

As for His saying:

"Garment protecting you from heat..."

It refers to the garment from cotton or its likes which protects against heat. One could ask, "Why did He not say: 'it will protect you from cold?'"

The scholars responded that this involves reading an omitted expression in full; i.e., it will protect you from the heat and keep you safe from cold, but He only mentioned the cold because the Soorah is Makkan; it was sent down in Makkah and the people of Makkah don't have cold weather. So, Allah mentioned His favor upon them by means of this garment which protects from heat. But some hold that: The verse does not include any omitted expression, and that the shield which protects from violence also protects the individual from the heat of the arrow and its likes while the lighter garment protects from

the heat of the atmosphere. The other protects from the heat from the arrows and the likes, and that is for the reason that, if the person in a hot region has not any garment to protect him from direct heat, he scorches and his skin blackens, pains and dries up. But Allah – and free is He from all imperfections -, made this garment to protect from the heat out of His Mercy – Blessed is He and Glorified.

Thereafter, he mentioned the hadeeth of Ibn Abbass, may Allah be pleased with them both, and the hadeeth of Samurah - may Allah be pleased with him, regarding the fact that the Prophet ﷺ encouraged wearing white cloths and said, “they are the best of your clothes.” He also said, “Shroud your dead ones in it.” And the Prophet ﷺ has indeed spoken the truth; white cloths are better than others from the aspect of brightness and shine and from the angle that even the slightest dirt appears on it making the individual hasten to wash it.

As for the other clothes, they may be so very dirty while the individual wouldn't notice and then wash it; and even when he washes it, he still may not notice whether it got clean or not? Hence, the Prophet ﷺ said, “they are the best of your clothes, and shroud your dead in it.”

This includes all types of white clothes: shirts, lower garments, and trousers should all be white, since it is the best. However, if the individual wears other colors, there is no problem on condition that it is not among the cloths allowed for women alone. If it falls among those specific for women, then it is not allowed for men because the Prophet ﷺ cursed men who imitate women. In addition, it should not also be red, because the Prophet ﷺ prohibited the pure red dress; but if it is red mixed with some white, then, there is no blame.

The third hadeeth the author mentioned that the Prophet ﷺ was of medium height and that he was wearing a red garment will be understood in the same context; that it was not a purely red dress. It rather means that, its patterns were red such as we describe the male-headcover red although it is actually not entirely red. It rather has lots of white even though its patterns are essentially red; likewise the red garment here. But that a male wears a purely red dress without any

white stripe, the Prophet ﷺ had prohibited that.

Allah alone grants success.

Hadeeth 782

وَعَنْ أَبِي جُحَيْفَةَ وَهَبِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ:
رَأَيْتُ النَّبِيَّ ﷺ بِمَكَّةَ وَهُوَ بِالْأَبْطَحِ فِي قُبَّةٍ لَهُ حَمْرَاءُ مِنْ أَدَمٍ،
فَخَرَجَ بِلَالٌ بِوُضُوئِهِ، فَمِنْ نَاصِحٍ وَنَائِلٍ، فَخَرَجَ النَّبِيُّ ﷺ وَعَلَيْهِ
حُلَّةٌ حَمْرَاءُ، كَأَنِّي أَنْظُرُ إِلَى بَيَاضِ سَاقَيْهِ، فَتَوَضَّأَ وَأَذَّنَ بِلَالٌ،
فَجَعَلْتُ أَتَّبَعُ فَأَهْ هَهُنَا وَهَهُنَا، يَقُولُ يَمِينًا وَشِمَالًا: حَيَّ عَلَى
الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ، ثُمَّ رُكِزَتْ لَهُ عَنَزَةٌ، فَتَقَدَّمَ فَصَلَّى
يَمُرُّ بَيْنَ يَدَيْهِ الْكَلْبُ وَالْحِمَارُ لَا يُمْنَعُ. مَتَّفَقٌ عَلَيْهِ .

Abu Juhaifah Wahb bin 'Abdullah ؓ reported: I saw the Prophet ﷺ by Al-Abtah valley in Makkah, in a red tent made from tanned skin. Bilal brought him ablution water. Then Messenger of Allah ﷺ came out wearing a red mantle; and I can still remember looking at whiteness of his shanks. So he made his ablution, and Bilal ؓ pronounced the call for prayer (Adhan). I kept following the movement of his (Bilal's) face to the right and to the left when he recited: 'Come to the prayer; come to the success.' Then a spear was fixed (as a Sutra) in front of Messenger of Allah ﷺ who then stepped forward and led the prayer. Dogs and donkeys passed in front of him (beyond the spear) and no one prevented them from doing so. [Al-Bukhari and Muslim]

Hadeeth 783

وَعَنْ أَبِي رِثْمَةَ رِفَاعَةَ التَّيْمِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ

رَسُولُ اللَّهِ ﷺ وَعَلَيْهِ تَوْبَانِ أَخْضَرَانِ. رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ.
بِإِسْنَادٍ صَحِيحٍ.

Abu Rimthah Rifa'ah At-Taimi ؓ reported: I saw Messenger of Allah ﷺ wearing two green garments. [Abu Dawud and At-Tirmidhi]

Hadeeth 784

وَعَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ يَوْمَ فَتْحِ
مَكَّةَ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ. رَوَاهُ مُسْلِمٌ.

Jabir ؓ reported: Messenger of Allah ﷺ entered Makkah on the day of its conquest and he was wearing a black turban. [Muslim]

Commentary

These hadeeths were mentioned by An-Nawawee - may Allah shower blessings on him - in *Riyaad as-Saaliheen*, in the Book of Dressing. Some of them have been mentioned earlier. In the hadeeth of Wahab bin Abdullah As-Sawaaii Abee Juhayfah, may Allah be pleased with him, that: He saw the Prophet ﷺ, under a tent made of leather.

And that was at Al-Abtah during the Farewell pilgrimage. When the Prophet ﷺ arrived in Makkah during Farewell pilgrimage in the 10th year after Emigration, he arrived during forenoon on a Sunday, the 4th of Dhul-Hijjah. He stopped at the Sacred Mosque in Makkah and circumambulated the Ka'bah, made the Sa'y (the quick trotting between the mounts Safa and Marwah) and then went to Al-Abtah. He stayed there till the 8th (of Dhul Hijjah) under the leather tent setup for him.

He said, "Then he went out" that is, after the sun descended the

zenith; “The Prophet ﷺ came out wearing a red garment; as if I am looking at the whiteness of his shin.” The garment mentioned was a red garment; meaning, its design was red and not black or green since it is established that the Prophet ﷺ forbade dressing in pure red. Consequently, this will be considered to mean that the patterns and stripes on it were red.

Bilal came out - may Allah be pleased with him - with a container the Prophet ﷺ used for Ablution; i.e., with some left over water after his Ablution and the people began to take from it in small and large quantities. Meaning that, some took large quantities while others collected only little. They would seek blessings taking the leftover water of the Prophet ﷺ. Then the Prophet ﷺ came out of this tent and Bilal made the call to Prayer and stuck the spear to the ground. The Prophet ﷺ would take along that spear during his journeys.

The spear was stuck to the ground so that he may observe the Prayer facing it; because when an individual is on a journey, he should observe the Prayer while facing an erect object such as a staff he would stick to the ground or the like of that.

He said: “He stepped forward and observed the *Dhuhur* Prayer in two units and the ‘*Asr* in two units.” This indicates the permissibility of the traveler combining the Prayers even after arrival. However, it is better not to combine them except due to need such as if he were still moving or that he settles down but requires to have some rest. Then he may combine two Prayers at the time of the first or the second. Otherwise, once the individual arrives destination, he should not combine the Prayers.

Then Wahab bin Abdullah As-Sawaabee, Aboo Juhayfah - may Allah be pleased with him - described Bilal’s call-to-Prayer; he said, “I was following his mouth here and there” that is, to the right and left while he called out, “*Hayya ‘ala as-Salaah, Haaya ‘alaa al-Falaah* (meaning: Come to the Prayer, come to success).”

The scholars - may Allah have mercy on them - have held differently: should he say: “*Hayya ‘alaa as-Salaah* (meaning: come to the Prayer)” towards the right and then “*Hayya ‘alaa al-Salaah* (meaning: come to the Prayer)” to the left, and then, “*Hayya ‘alaa al-Falaah* (meaning:

come to success)” to the right and “Hayya ‘alaa al-Falaah (come to success)” again to the left. Or he makes both “Hayya ‘alaa as-Salaah (meaning: come to the Prayer) to the right and both “Hayya ‘alaa al-Falaah (meaning: come to success)” to the right? The matter is one with wide latitude; whichever of them both he does is correct; there is no blame in it.

He then mentioned two other hadeeths:

The first: That the Prophet ﷺ wore a green dress and;

The second: that he was wearing a black turban. They both prove that it is allowed to wear green or black dress.

And Allah knows best.

Hadeeth 785

وَعَنْ أَبِي سَعِيدٍ عَمْرٍو بْنِ حُرَيْثٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانِي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ، قَدْ أَرَخَى طَرَفَيْهَا بَيْنَ كَتِفَيْهِ. رواه مسلم.

Abu Sa'id 'Amr bin Huraith ؓ reported: As if I am seeing Messenger of Allah ﷺ wearing a black turban and both ends of it are falling over his shoulders. [Muslim]

Hadeeth 786

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كُفِّنَ رَسُولُ اللَّهِ ﷺ فِي ثَلَاثَةِ أَثْوَابٍ بَيْضٍ سَحُولِيَّةٍ مِنْ كُرْسُفٍ، لَيْسَ فِيهَا قَمِيصٌ وَلَا عِمَامَةٌ. مُتَّفَقٌ عَلَيْهِ .

'Aishah ؓ reported: The body of Messenger of Allah ﷺ was

shrouded in three white Yemeni cotton garments, among which was neither a gown nor a turban. [Al-Bukhari and Muslim]

Hadeeth 787

وَعَنْهَا قَالَتْ: خَرَجَ رَسُولُ اللَّهِ ﷺ ذَاتَ غَدَاةٍ، وَعَلَيْهِ مِرْطٌ مُرَحَّلٌ مِنْ شَعْرِ أَسْوَدَ. رَوَاهُ مُسْلِمٌ .

'Aishah ؓ reported: One morning Messenger of Allah ﷺ went out wearing a black blanket made of camel's or sheep's black hair with patterns of camels' bags upon it. [Muslim]

Hadeeth 788

وَعَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ مَعَ رَسُولِ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ فِي مَسِيرٍ، فَقَالَ لِي: «أَمَعَكَ مَاءٌ؟» قُلْتُ: نَعَمْ، فَنَزَلَ عَنِ رَاحِلَتِهِ فَمَشَى حَتَّى تَوَارَى فِي سَوَادِ اللَّيْلِ ثُمَّ جَاءَ فَأَفْرَغْتُ عَلَيْهِ مِنَ الْإِدَاوَةِ، فَغَسَلَ وَجْهَهُ وَعَلَيْهِ جُبَّةٌ مِنْ صُوفٍ، فَلَمْ يَسْتَطِعْ أَنْ يُخْرِجَ ذِرَاعَيْهِ مِنْهَا حَتَّى أَخْرَجَهُمَا مِنْ أَسْفَلِ الْجُبَّةِ، فَغَسَلَ ذِرَاعَيْهِ وَمَسَحَ بِرَأْسِهِ، ثُمَّ أَهْوَيْتُ لِأَنْزِعَ خُفَيْهِ فَقَالَ: «دَعُهُمَا فَإِنِّي أَدْخَلْتُهُمَا طَاهِرَتَيْنِ» وَمَسَحَ عَلَيْهِمَا. مَتَّفَقٌ عَلَيْهِ .

Al-Mughirah bin Shu'bah ؓ reported: I was with Messenger of Allah ﷺ in a journey one night, and he asked me, "Do you have any water with you?" I said, "Yes." So he dismounted from his riding camel and walked away (to answer the call of nature) until

he disappeared in the darkness. When he returned, I poured out some water from a vessel and he washed his face. He was wearing a long woollen cloak and could not take out his forearms from his sleeves, so he brought them out from below the cloak and then washed them, and then passed his (wet) hands over his head. I stretched out my hand to take off his Khuff (leather socks), but he said, "Leave them. I put them on after performing Wudu'," and he passed his (wet) hands over them. [Al-Bukhari and Muslim]

Commentary

These hadeeths that An-Nawawee – may Allah shower blessings on him – cited in the Book of Dressing indicate – as expressed earlier – that, it is allowed for the individual to dress in any colour whether white, black, green, yellow, red, except the pure red which is established to be prohibited by the Prophet ﷺ. Consequently, pure red dress should not be worn except such is stripped or patterned with another colour.

In this hadeeth, the hadeeth of 'Amr bin Hurayth - may Allah be pleased with him – that he saw the Prophet ﷺ wearing a black turban, and it had been mentioned also that he ﷺ arrived in Makkah wearing a black turban. These point to the permissibility of wearing black turban. Likewise the male headcover with black patterns are black or green or red; all of these are permissible.

Also, it points to the permissibility of wearing a turban, and that it is better that the individual makes it have a tail, i.e., to allow one of its ends hang at the back as the Prophet ﷺ did. The turban worn without hanging a tail of it is referred to as *Al-'Amamah Al-Sumaai* (lit. deaf turban) since it has not a hanging tail. It is allowed to wear them in both ways; and wiping over during Ablution is allowed in any of the circumstances.

It occurs in the Hadeeth of A'aishah - may Allah be pleased with her -, that the Messenger of Allah ﷺ was shrouded in three Yemeni-stuff white cotton garments without any shirt or turban. It contains evidence that the better thing is to shroud the dead in white clothes.

And that is in circumstance that such was easy; otherwise in the circumstance of lack, the dead should be shrouded with the like of the dress of the living; it could be of any colour except pure red.

The hadeeth of A'aishah - may Allah be pleased with her - contains evidence that the dead should not be dressed in any shirt or turban; wide sheets of cloth should rather be used, one over the other. The dead should then be placed on it, and then the top sheet should be wrapped around him, then the middle one, and then the lowest. Then it is folded over at the head and leg side, tied and rounded with belts till it is placed in the grave. Because the dead - may Allah grant you and me good end - swells at death; when it swells and had been tied, it may burst. So loosen the belts to avoid it bursting.

In the Hadeeth of Al-Mugheerah bin Shu'bah - may Allah be pleased with him - it says that the Prophet ﷺ during the battle of Tabook descended from his ride and took the *Idawah* (as in the Arabic text, meaning: vessel). The *Idawah* is a water container which looks like what used to be called *At-Taharah*. He ﷺ then took the container and proceeded until he disappeared in the darkness of the night. Because being the most bashful of people, he disliked that any person saw him sitting to empty his bowels even though his nakedness was not seen.

And this is from the perfect manners; that when you want to relieve yourself, you should go away from the peoples' sight; not because you don't want your nakedness to be seen - since covering nakedness is obligatory, and they must not be exposed before people -, the matter goes beyond that: the best is that the individual is not sighted while evacuating his vessels. And this is from the conduct of the Prophet ﷺ, and his conduct is the best guidance.

Then he intended to make the Ablution - and he was wearing a *Jubbah* made of wool having with narrow sleeves. He ﷺ was wearing that because the season was cold. Tabook was close to Ancient Syria which is cold. So he ﷺ was wearing a *Jubbah*. When he performed the Ablution, and washed his face, he wanted to take out his arm from the sleeves which were narrow and tight, but he could not. So he removed the hand from below the garment and washed his hand - may Allah's peace and blessings be upon him.

And when he ﷺ intended to wash his feet, Al-Mugheerah bin Shu'bah stooped down to remove his two leather socks; reasoning that the Prophet ﷺ did not wipe his sleeves. Even though they were tight, he did not wipe them. He rather took out his hand from below and washed them. So, Al-Mugheerah bin Shu'bah thought that the two leather socks will be treated similarly; that they will be removed in order to wash the feet. But the Prophet ﷺ said to him, “Leave them on; I had put them on while in a pure state.” He then wiped over them.

This hadeeth contains a number of lessons:

Among which is: that the Messenger of Allah ﷺ is a human being. He is affected by the same natural things that affect other human beings; he would feel cold as others feel and hot like others as well. As such, Mu'awiyah - may Allah be pleased with him - once saw him, having opened the buttons of his shirt - because, and Allah knows best, he was feeling hot. So Mu'awiyah thought that it was a generally encouraged practice – but it was not a generally recommended deed – except when doing so implies relieving the body for the reason that whatever relieves the individual is encouraged.


So, if the individual feels hot, and wishes to untie the upper buttons, there is no blame, that would count as from the recommended deeds. But without reason, it is not essentially an encouraged practice since that will amount to the buttons being needless, without any benefit on the clothes. And Islam has not anything without benefit; everything of it is beneficial.

Among the lessons in this hadeeth is: that there is no blame on the individual to protect himself from whatever may hurt him whether heat or cold. As the Prophet ﷺ did, the best is for the individual to avoid whatever can hurt him because that counts as from the aspects of perfect care for life: that you avoid whatever may hurt you. In fact, Shaykh al-Islam Ibn Taymiyyah – may Allah shower blessings on him – said, “If you fear that a meal may hurt you, it becomes forbidden for you to eat it.”

Meaning that, even food which brings nourishment, if you fear that it may cause you harm, either because it is so much or for the

reason that you had eaten shortly before then, and so you are afraid eating again may cause hurt; it becomes forbidden upon you (to eat). That is to say, you would be committing sin even if you go ahead and eat considering the fact that it is obligatory for the individual to appropriately care for his soul.

Among the lessons in the hadith is that: it is not allowed to wipe over any covering except the leather socks and turban. If a person wears a dress with tight sleeves such that removing the hands would be difficult, and then he says, "I will wipe over this cloth just I would over the leather socks", we will say: This is not allowed; you must bring out your hands and wash them. In fact, if the hand would not be out of the dress unless the sleeve is torn open, it should so that the individual may fulfill Allah's obligation on him regarding washing the hands.

﴿فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ﴾


"... your faces and your hands (forearms) up to the elbows, and rub (by passing wet hands over) ..." (al-Maaidah: 6)

From the benefits in the hadeeth is: clarifying the ignorance of some people who think that what is called "Manicure", painting of the nails, they claim, is similar to the leather socks such that if a woman wears it after her Ablution, she will wipe over it for a whole day and night. This is wrong, it is not correct at all. The "manicure" should be removed during the Ablution so that water may penetrate the fingernails and the tip of the fingers.

From the points in the hadeeth is: the permissibility of making freeborns serve considering the fact that Al-Mugheerah - may Allah be pleased with him - was serving the Prophet ﷺ. And undoubtedly, serving the Prophet ﷺ is honour; everyone would be glad serving the Prophet - ﷺ. The Messenger ﷺ had those who served him who were freeborns like Abdullah bin Mas'ud, Anas bin Malik and others. So, Mugheerah would also serve the Prophet ﷺ.

Among the points in the hadeeth is: permissibility of assisting a

person performing Ablution with his Ablution. That is, you pour out the water for his use or move the water container close to him and so on. Similarly, if he is unable to wash his limbs, then you help him wash them. For instance, if he had a fracture or paralysis affecting his hand or similar other things, there is no blame for you to help him wash the limbs (he would wash during the Ablution).

From the lessons in the hadeeth: if the individual wore two leather socks, or socks from cotton while he was in a state of Ablution, he should rub over them, and that rubbing over is better than actually washing them. Rubbing over the socks if the person was in a state of Ablution is more preferable than removing the socks and washing the feet because the Prophet ﷺ said, "Leave them"; that is to say, do not remove them, because, "I wore them while I was in a state of purity." He then rubbed over them.

Also contained in the hadeeth is: what some scholars view, that rubbing over the leather socks should be on both feet at the same time since Mugheerah - may Allah be pleased with him - did not mention that he ﷺ started with the right before the left. So, some of the scholars deduce from that, that rubbing over the leather socks for both feet should be once with both hands.

However, there is no blame if the individual does this or even wipes over the right before the left foot because the wiping is substitute for the washing which is done starting with the right before the left. The "substitute" has the ruling of what it replaces. Hence if the person does this, or that there is no blame; the matter is one with wide latitude.

Also amongst the benefits of the hadeeth is that: it is not permissible to wipe over the leather socks or cotton socks except if they were worn while in a state of Ablution. If he wears them without being in that state, it is compulsory for him to remove them during the Ablution and wash his feet.

Allah alone grants success.

Chapter 118: encouragement to wear the gamees

Hadeeth 789

عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ أَحَبَّ الثِّيَابِ إِلَى رَسُولِ اللَّهِ ﷺ الْقَمِيصُ. رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Umm Salamah ؓ reported: Out of all garments Messenger of Allah ﷺ liked Qamees the best. [At-Tirmidhi and Abu Dawud]

Chapter 119: the look of the gamees, the sleeves, the loincloths, the turbans, and the prohibition of having any of that draw below the ankles out of pride, and its dislike if not due to pride

Hadeeth 790

عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ الْأَنْصَارِيَّةِ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ كُمْ قَمِيصِ رَسُولِ اللَّهِ ﷺ إِلَى الرُّسْغِ. رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Asma' bint Yazid ؓ reported: The Qamees sleeves of Messenger of Allah ﷺ reached down to his wrists. [Abu Dawud and At-Tirmidhi]

Hadeeth 791

وَعَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ جَرَّ ثَوْبَهُ خِيَلًا لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ» فَقَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ! إِنْ إِزَارِي يَسْتَرْخِي إِلَّا أَنْ أَعَاهَدَهُ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «إِنَّكَ لَسْتَ مِمَّنْ يَفْعَلُهُ خِيَلًا». رَوَاهُ الْبُخَارِيُّ، وَرَوَى مُسْلِمٌ بَعْضَهُ.

Ibn 'Umar ؓ reported: The Prophet ﷺ said, "Whoever allows his lower garment to drag out of vanity will find that Allah will not look at him on the Day of Resurrection." On this Abu Bakr ؓ submitted: "O Messenger of Allah! My lower garment keeps sliding down though I take care to pull it and wrap it." Messenger of Allah ﷺ said, "You are not of those who do it out of vanity." [Al-Bukhari]

Hadeeth 792

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَنْظُرُ اللَّهُ يَوْمَ الْقِيَامَةِ إِلَى مَنْ جَرَّ إِزَارَهُ بَطْرًا». مُتَّفَقٌ عَلَيْهِ.

Abu Hurairah ؓ reported: Messenger of Allah ﷺ said, "On the Day of Resurrection, Allah will not look at him who trails his lower garment out of pride." [Al-Bukhari and Muslim]

Hadeeth 793

وَعَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا أَسْفَلَ مِنَ الْكَعْبَيْنِ مِنَ الْإِزَارِ

فَفِي النَّارِ. رَوَاهُ الْبُخَارِيُّ .

Abu Hurairah ؓ reported: The Prophet ﷺ said, "What is below the ankles of a lower garment is condemned to the Fire (Hell)." [Al-Bukhari]

Hadeeth 794

وَعَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ، وَلَا يَنْظُرُ إِلَيْهِمْ، وَلَا يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ» قَالَ: فَقَرَأَهَا رَسُولُ اللَّهِ ﷺ ثَلَاثَ مَرَّاتٍ. قَالَ أَبُو ذَرٍّ: خَابُوا وَخَسِرُوا! مَنْ هُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: «الْمُسْبِلُ، وَالْمَنَّانُ، وَالْمُنْفِقُ سَلَعَتُهُ بِالْحَلِفِ الْكَاذِبِ». رَوَاهُ مُسْلِمٌ .

Abu Dharr ؓ reported: I heard the Prophet ﷺ saying, "There are three to whom Allah will neither speak on the Day of Resurrection nor will look at them nor purify them (i.e., of their sins), and they will be severely tormented." When he repeated this (statement) thrice, Abu Dharr ؓ said: "They are doomed and destroyed! (But) who are they, O Messenger of Allah?" He said, "One whose lower garment trails, one who boasts of kindness shown to another; and one who promotes sale of his business by taking false oaths." [Muslim]

Commentary

The hadeeths mentioned by an-Nawawee - may Allah be pleased with him - in *Riyaad as-Saaliheen* under the Book on Manners of Dressing include narrations that prove that the most beloved dress to Allah's Messenger ﷺ was the *Qamees* (Long shirt). This is because

the shirt covers the individual better than the lower garment and *Rida* (cloak). During the time of the Prophet ﷺ, people used to wear lower garments and *Rida* (cloak) sometimes and at other times they wore the long shirt. The Prophet ﷺ used to prefer long shirt because it better covers, and because it is a single piece that one can wear once. This is easier than wearing the lower garment first then an upper garment.

However, despite that, if you are in a town where the people are used to wearing the lower garment and cloak (upper garment) and you dress like them, then there is no blame. The important thing is that you do not contradict the dressing of the people of your town and thereby fall into flamboyance, for the Prophet ﷺ has prohibited flamboyant dresses.

Also in these hadeeth is evidence that the sleeves of the shirt should extend to the wrist, and the wrist is what is between the *Ku'* and *Kursu'*. This is because one has an "elbow" which is the joint between the lower and the upper arms. He also has a *Ku'*, a *Kursu'* and *Rusg*.

The *Ku'*: This is the edge of the lower arm which is close to the palm from the direction of the thumb.

The *Kursu'*: This is the edge of the lower arm which is close to the smallest finger of the hand (the pinkie).

As for the *Rusg*: It is what is in between the two (the *Ku'* and the *Kursu'*).

Regarding this is the statement of the Poet:

And the bone close to the thumb is *Ku'*

While that which is close to the pinkie is *Al-Kursu'*

And the *Rusg* is that in-between

The bone next to the thumb of the leg is nicknamed *Bu'*

So, hold to knowledge and avoid blunder.

The common people, whenever they intended to coin a similitude for a foolish man they would say: "This is a man, who knows not his *Ku'* from his *Kursu'*".

Most people think that the *Ku'* is the elbow, which is where the ablution ends, but this is not so. That bone which is at the joint between the palm and the lower arm from the region next to the pinkie is the *Kursu'*, that which is next to the thumb is the *Ku'*, that which is between them is the *Rusg*.

The sleeves of the shirt of the Prophet ﷺ used to be up to the *Rusg* (wrist).

The author then mentioned the hadeeth of Ibn Umar and the hadeeth of Aboo Hurayrah, may Allah be pleased with them, about making the lower garments fall lower than the ankle.

Trailing the garment occurs in two ways:

The first: To drag the cloth out of pride

The second: That the garment is made to fall lower than the ankle without conceit.

As for the first, the individual who allows his garment fall lower than the ankle out of pride, the Prophet ﷺ mentioned four punishments regarding him - and the refuge is with Allah -: Allah will not speak to him on the Day of Resurrection, He will not look at him - that is, the look of compassion -, He will not purify him and he will have a severe torment. Four punishments – we ask Allah for wellbeing – he will receive if he makes it drag below the ankle out of pride.

When Aboo Bakr - may Allah be pleased with him - heard this hadeeth, he said, “O Messenger of Allah, a part of my lower garment falls down except I take care of it?” That is to say, does this threat apply in my case? He - sallallahu alayhi wasallam – said, “You are not of those who do this out of pride.” The Prophet - may Allah's peace and blessings be upon him -, absolved him that he was not doing that out of self-importance; the punishment is for those who do so out of arrogance.

As for the person who does not do it out of arrogance, his punishment is less. In the hadeeth of Aboo Hurairah, may Allah be pleased with him, it occurs that the Prophet ﷺ said, “Whatever drops below the ankle is in the Fire.” He only mentioned a single penalty. In addition,

the penalty will not consume the entire body; it will only be restricted to the place of the contravention; i.e., the parts below the ankle.

So if the individual's cloth or wrapper or lower garment drops down below the ankle, the individual who does that will be punished with the Fire. But the Fire will not cover up the whole body; he would only be scotched with the Fire - and the refuge is with Allah - to the extent of what drops.

Do not find it strange that the penalty is restricted to the limb on which the contravention occurred. It is established in the Two *Saheehs* (*Al-Bukhaari* and *Muslim*) that the Prophet ﷺ saw his companions performing the Ablution without perfecting the Ablution. So he called out at the top of his voice, "Woe be upon the heels from the Fire!"⁽¹⁾ Here, he connected the punishment to the heels; that is, the part the individual did not wash properly during the Ablution. Punishment with the Fire may be general; like burning the whole of the individual with the Fire - and the refuge is with Allah -, and it may be upon parts of the body where the violation occurred; and there is nothing strange about that.

Hence, we would recognize the weakness of the saying of An-Nawawee - may Allah shower blessings on him - that, "Prohibition of Trailing the Garment Arrogantly and Its Dislike, If Not Due to Arrogance." The correct view is that, whatever goes below the ankle is forbidden, whether it is out of arrogance or not. In fact, the right thing is that, it is one of the Major sins. This is because the Major sins refer to all sins regarding which Allah has placed specific punishment; and this has a specified punishment. A threat with the Fire has been mentioned regarding it if it occurs without conceit, and threat of four different forms of punishment have been mentioned if it occurs out of self-importance: Allah will not speak to him on the Day of Resurrection, He will not look at him, He will not purify him and he will have a severe torment

The author ended with hadeeth of Aboo Dharr - may Allah be

1 Reported by Al-Bukhaari in Book of Ablution, Chapter on Washing the Two Legs and Not Wiping over the Feet, no.163 and Muslim in Book of Purification, Chapter on the Obligation of Washing the Entirety of the Two Legs, no.240

pleased with him - that the Prophet ﷺ said,

“Three persons; Allah will not speak to them on the Day of Resurrection, He will not look at them, He will not purify them and they will have a severe torment.”

He mentioned it three times; the Prophet ﷺ just for the individual to pay attention. When an expression occurs concisely - especially when it comes along with some repetition -, the individual pays attention, (asking) “what is this”? Until he gets explanation and clarification, the mind continues to crave for details.

Aboo Dharr - may Allah be pleased with him - then said, “Messenger of Allah! They are certainly doomed and destroyed; who are those?!” He - sallallahu alayhi wasallam - said, “*Al-Musbil*, *Al-Manaan* and the one who promotes his commodities through false oath.”

The first is: *Al-Musbil*: The one who trails his garment out of arrogance.

The second is: *Al-Manaan*: The one who boasts regarding what he gives (to others). If he grants benefits to a person with a thing, he begins to remind the person; saying, “I did this for you, I did that for you and I did this for you.”

Al-Mann (reminding benefactors of benefit extended to them) is among the Major sins because a threat is connected to it; and it destroys the rewards for the deed based on His saying – Exalted is He -,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُبْطِلُوا صَدَقَتِكُمْ بِالْمَنِّ وَالْأَذَىٰ﴾

“O you who believe! Do not render in vain your *Sadaqah* (charity) by reminders of your generosity or by injury).”
(*Al-Baqarah*: 264)

The third: the one who sells his commodities employing false oath: that is to say, the one who would swear while lying to increase the value of his merchandise. He would say, “By Allah! I bought it for ten (units of the currency)” while he only bought for eight (units). Or that he says, “I was offered ten (units of the currency) for it” while he was only offered eight (units). So, he will swear regarding that. Such an action warrants these four forms of punishments: Allah will not

He will not look at him, He will not purify him and he will receive a severe torment - We ask Allah for well being.

Allah alone grants success.

Hadeeth 796

وَعَنْ أَبِي جُرَيْجٍ جَابِرِ بْنِ سُلَيْمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ رَجُلًا يَصْدُرُ النَّاسُ عَنْ رَأْيِهِ؛ لَا يَقُولُ شَيْئًا إِلَّا صَدَرُوا عَنْهُ؛ قُلْتُ: مَنْ هَذَا؟ قَالُوا: رَسُولُ اللَّهِ ﷺ. قُلْتُ: عَلَيْكَ السَّلَامُ يَا رَسُولَ اللَّهِ! - مَرَّتَيْنِ - قَالَ: «لَا تَقُلْ عَلَيْكَ السَّلَامُ، عَلَيْكَ السَّلَامُ تَحِيَّةُ الْمَوْتَى - قُلِي: السَّلَامُ عَلَيْكَ» قَالَ: قُلْتُ: أَنْتَ رَسُولُ اللَّهِ؟ قَالَ: «أَنَا رَسُولُ اللَّهِ الَّذِي إِذَا أَصَابَكَ ضُرٌّ فَدَعَوْتُهُ كَشَفَهُ عَنْكَ، وَإِذَا أَصَابَكَ عَامٌ سَنَةِ فَدَعَوْتُهُ أَبْتَهَا لَكَ، وَإِذَا كُنْتَ بِأَرْضٍ فَقَرٍ أَوْ فَلَاةٍ، فَضَلَّتْ رَاِحِلَتُكَ، فَدَعَوْتُهُ رَدَّهَا عَلَيْكَ» قَالَ: قُلْتُ: اعْهَدْ إِلَيَّ. قَالَ: «لَا تَسْبِنَ أَحَدًا» قَالَ: فَمَا سَبَبْتُ بَعْدَهُ حُرًّا، وَلَا عَبْدًا، وَلَا بَعِيرًا، وَلَا شَاةً. «وَلَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا، وَأَنْ تَكَلَّمَ أَخَاكَ وَأَنْتَ مُنْبَسِطٌ إِلَيْهِ وَجْهُكَ؛ إِنَّ ذَلِكَ مِنَ الْمَعْرُوفِ، وَارْفَعِ إِزَارَكَ إِلَى نِصْفِ السَّاقِ، فَإِنْ أَبَيْتَ فَإِلَى الْكَعْبَيْنِ، وَإِيَّاكَ وَإِسْبَالَ الْإِزَارِ فَإِنَّهَا مِنَ الْمَخِيلَةِ وَإِنَّ اللَّهَ لَا يُحِبُّ الْمَخِيلَةَ، وَإِنْ أَمْرُؤُ شَتَمَكَ وَغَيْرَكَ بِمَا يَعْلَمُ فِيكَ فَلَا تُعَيِّرْهُ بِمَا تَعْلَمُ فِيهِ، فَإِنَّمَا وَبَالَ ذَلِكَ عَلَيْهِ». رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ بِإِسْنَادٍ صَحِيحٍ، وَقَالَ التِّرْمِذِيُّ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Abu Jura'iy Jabir bin Sulaym ؓ reported: I noticed a man whose opinion was followed by every body, and no one acted contrary to what he said. I asked who he was, and I was informed that he was Messenger of Allah ﷺ. I said to him twice: "Alaikas-salam ya Rasul-Allah (may Allah render you safe)." He said, "Do not say: 'Alaikas-salamu.' This is the salutation to the dead (in Jahiliyyah times). Say, instead: 'As-salamu 'alaika (may Allah render you safe).'" I asked: "Are you Messenger of Allah?" He replied, "(Yes) I am the Messenger of Allah, Who will remove your affliction when you are in trouble and call to Him, Who will cause food to grow for you when you are famine-stricken and call to Him, and Who will restore to you your lost riding beast in the desert when you call upon Him." I said to him: "Give me instructions (to act upon)." He (ﷺ) said, "Do not abuse anyone." (Since then I have never abused anyone, neither a freeman, nor a slave, nor a camel, nor a sheep). He (ﷺ) continued, "Do not hold in contempt even an insignificant act of goodness, because even talking to your brother with a cheerful countenance is an act of goodness. Hold up your lower garment half way to the leg, and at least above the ankles; for trailing it is arrogance, and Allah dislikes pride. And if a man imputes to you of bad things he knows you possess, do not impute to him bad things that you know he has for he will assume the evil consequences of his abuse." [Abu Dawud and At-Tirmidhi]

Commentary

The author , An-Nawawee - may Allah shower blessings on him - mentioned in *Riyaad as-Saaliheen* under the Chapter on Dressing and matters related to the lower garment and the like, on the authority of Jabir bin Sulaym - may Allah be pleased with him - that he arrived Madeenah and saw a man who carried people along lines of thoughts. He would not say anything except that they accepted it. That is to say, they took whatever he said and advised because he is the Messenger of Allah ﷺ. So he asked, "Who is this?" The man apparently did not recognize the Prophet ﷺ.

They answered, "The Messenger of Allah." He came to him and said, "Are you Messenger of Allah?" He – peace and blessings be upon him – said, "Yes."

But the man had said, "*Alayka as-Salam* (meaning - Upon you be peace)" putting forward the predicate. The Prophet ﷺ then said, "Do not say, '*Alayka As-salam* (upon you be peace)'; that is the greeting of the dead. You should rather say, '*Assalamu alayk* (peace be upon you).'"

The meaning of his saying ﷺ, that, '*Alayka As-salam* (upon you be peace)' is that, during the days of Ignorance, they used to greet the dead in that manner as the poet versified,

Upon you be peace of Allah, O Qays bin A'amir

And His blessings as much as He wishes to bless.

During the days the days of Ignorance, whenever they greeted the dead, they used to say, '*Alayka as-Salam* (meaning - Upon you be peace); but Islam abrogated this and it became that the greeting of *Salam* that would be said to the person being greeted first was, '*Assalamu alayk* (peace be upon you).' Even the dead, the Prophet ﷺ would go to them at the burial ground and greet them, saying, '*Assalamu alaykum daaru Qawmin Mu'mineen* (peace be upon you, O dwellers of the abode of a believing people).' He would not say, '*Alaykum as-Salam* (upon you be peace).'"

His saying – peace and blessings be upon him -, "Say, '*As-Salam Alayka* (peace be upon you)'" is evidence that when a person greets a single person he should say, "*As-Salam Alayka* (peace be upon you)". It occurs similarly in the hadeeth of the man who is called, "the one who observed his Prayer badly"; that he came and greeted the Prophet ﷺ and said, "*As-Salam Alayka* (peace be upon you)". This is the best (expression to employ).

Some scholars hold that you should rather say, "*As-Salam alaykum* – (peace be upon you)" intending thereby to make greeting of *Salam* to the person you are greeting and those who are with among the angels. But that which the *Sunnah* reported is preferred and better; that you should say, "*As-salam alayka* (peace be upon you)" when you

greet a single person; this is the best.

Then the Prophet ﷺ explained to him that he is the Messenger of the Lord of the worlds – and free is Allah from all imperfections – the One Who removes hardship and brings benefits. When the riding beast misses in the wilderness, and you call upon Allah - Glorified and Exalted is He -, He returns it to you.

He said, “When drought afflicts you”, that is, dryness on the earth and dearth of vegetation, “and you beseech Him He will cause them to grow for you.” He revives the earth for you. Similarly, when a difficulty afflicts you and you call unto Allah, He removes it from you, as He - the Exalted - said,

﴿أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۚ إِنَّ اللَّهَ مَعَ اللَّهِ قَلِيلًا مَا تَذَكَّرُونَ﴾
 ﴿٦٢﴾

"Is not He (better than your gods) Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any illah (god) with Allah? Little..." (An-Naml: 62)

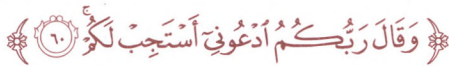
He explained to him that He - Allah the Mighty and Sublime - brings benefits to His slaves, and that if His slave calls Him, he does not lose. If you get not other than supplicating which is itself worship for which you will be rewarded – and good deeds are rewarded with tenfolds of their like up to seven hundred folds and in numerous folds -, that would have sufficed.

When there is no barrier preventing the acceptance of supplication, Allah the Exalted either gives you what you have asked for, such that you really see it (as you asked). You supplicate to Allah asking for a thing and then it happens or that He removes some greater hardship from you or He preserves its reward for you with Himself. Otherwise, the one who supplicates to Allah – the Mighty and Sublime - never loses.

However, be careful about considering the response to be delayed, worrying that, “I have supplicated and supplicated, but I was not answered!” The Shaytan may whisper to your heart and say, “How

numerously have you called upon Allah and your request was not granted?!” Subsequently, he makes you loose hope in Allah’s mercy - and the refuge is with Allah. And that is among the Major sins: Loosing hope of the mercy of Allah is among the Major sins.

Do not despair of Allah's mercy even if the response to the supplication is held up because you would not know which one is better? Allah has not ordered you to make supplications except that He wishes to respond to you, as He – Exalted is He – said,



“(And your Lord said: Invoke Me I will respond to your (invocation).” (Gaafir: 60)

Unfortunately, you are in haste; wait patiently and continue to earnestly beseech Allah with the invocations. Perhaps Allah – the Mighty and Sublime – is delaying your response so that you may increase your invocations and increase in good rewards therewith, recognizing your own limits and the serious of your need of Allah – the Mighty and Sublime -, and that is good.

So be careful; do not be hasty; be earnest with your invocations – and Allah loves those who supplicate seriously and solemnly, fervent upon it: the individual is supplicating to the One before to Whom all affairs return – the Mighty and Sublime -, the One in Whose Hand is the dominion of everything.

Whether during Prayer or in your solitude, ask Allah for whatever you want; even when you are observing the Prayer, invoke Allah for anything you desire because the Prophet ﷺ said, “As for the prostration (during the Prayer), then make a lot of supplications therein.”⁽¹⁾

And when he mentioned the *Tashahhud* (testification to the Oneness of Allah and other words of remembrance that the individual says before ending the Prayer), “Then he should choose of supplications

1 Reported by Muslim in Book of Salat, Chapter on the Prohibition of Reciting Qur'an in Bowing Position During Salat, no.479

whatever he wishes.”⁽¹⁾ The individual has not other than Allah; so He should turn to Him in everything; small or great. It occurs in a hadeeth that, “Each and every one of you should ask his Lord for all his needs including his shoe buckles when it cuts.”⁽²⁾

The shoe strap, the meanest of things, Allah – the Mighty and Sublime – should be beseeched regarding it considering the fact that, asking Allah is worship and turning towards Allah – the Mighty and Sublime –, repenting to Him, connecting to Him – the Mighty and Sublime –; your heart will always be with Allah – free is He from all imperfections and Exalted -. So, make lots of supplications.

Then the Prophet ﷺ commanded Jabir bin Sulaym - may Allah be pleased with him - that he should not trivialize any good deed. Do every good deed, be it regarding speech or action or whatever, do not trivialize anything of good. This is because goodness is righteousness, and Allah, Glorified and Exalted is He, loves the righteous one.

If you assist a man carry his load to a vehicle, this is a good deed, if you bring close to him something he is in need of, this is a good deed, if you give him a pen to write with, this is a good deed, if you give him a bag so that he can keep something in, this is a good deed. Do not trivialize any good deed.

And know that there is a principle when one remembers it, good deeds are easy for him: this is what is established from the statement of the Prophet: “Whoever is in the need of his brother, Allah will be in his need.”⁽³⁾ What do you think if Allah stands to your need? Do you stumble on the affairs? The answer is: No! When He stands to your need, He assists and aids you in your need. There is no doubt that it is going to be easy soon. Whenever you stand to the need of

1 Reported by Al-Bukhaari in Book of the Call to Prayer, Chapter on What to Supplicate with after Tashahhud, no.835 and Muslim in Book of Salat, Chapter on the Tashahhud in Salat, no.402 [58]

2 Reported by At-Tirmidhi in Book of Supplications, Chapter on One Should Request for his Need no Matter How Small it is, no.3973

3 Reported by Al-Bukhaari in Book of Muzalim, Chapter on a Muslim Should Never Oppress a Muslim and Never Surrender Him, no.2442 and Muslim in Book of Goodness and Joining of Ties (Kinship), Chapter on the Prohibition of Oppression, no.240

your brother, Allah will stand to your need. So increase in good deeds, increase in righteousness, do not trivialize any good deed, even if it is small. The Prophet ﷺ said: "A neighbor should not look down upon (anything) for his neighbor even if it is leg of a goat,"⁽¹⁾ That is, do not disdain, even if it is something small.

Then the Prophet ﷺ said to Jabir bin Sulaym: "That you speak to your brother with a cheerful face is a good deed." Since he had said: "Do not trivialize any good deed," he explained that it is part of good deeds that you meet your brother with a cheerful face; neither frowning nor gloomy. Rather, be cheerful, because this will bring happiness to your brother. Everything that brings joy to your brother is good and righteous. Allah loves the good doers. This no doubt is a good thing, except that sometimes, it is good out of *Maslahah* (that which brings benefit) not to meet with a cheerful face the one who is talking to you; for example, he has done something not praiseworthy (not good), do not meet him with a cheerful face as a censure for him, so that he desists therefrom and behaves properly. For every situation there is what is appropriate.

Then the Prophet ordered him to raise his lower garment to the middle of the shin, if he refuses, then to the ankle. This shows that raising the lower garment to middle of the shin is better. But there is no sin for it to move down to the ankle since there is a concession to that effect. It is not obligatory that one should raise his lower garment to middle of the shin or think that it is mandatory on him and that the one who has not done so has contradicted the Sunnah. The Messenger ﷺ said: "If you refuse, (then) to the ankles," he did not say: 'if you refuse, upon you is this and that punishment.' This indicates that this issue is expanse (that is, there is option).

It has preceded that Aboo Bakr As-Siddeeq - may Allah be pleased with him - told the Prophet ﷺ, "A part of my lower garment falls down except I take care of it." We said that this shows that the lower garment of Aboo Bakr used to fall down beyond the middle of the

1 Reported by Al-Bukhaari in Book of Etiquettes, Chapter on Not Discountenancing the Neighbor for Being a Neighbor, no.6017 and Muslim in Book of Zakaah, Chapter on the Encouragement Upon Charity Even if it is Little, no.1030

shin, and that in this, there is no problem. It is not right for a man to be harsh on himself or on people, viewing that it is a must on him to make his trouser or cloth or wrapper to be at the middle of his shin. The issue on this is wide. It no doubt is *Sunnah* but the issue is expanse. Praise be to Allah for the concession of the Prophet ﷺ.

Then the Prophet ﷺ cautioned Jabir bin Sulaym - may Allah be pleased with him - against arrogance. That is, he should avoid pride in his walking or dressing or turban or wrapper or his speech or anything, because Allah does not love it:

﴿إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخَالٍ فَخُورٍ﴾ (18)

"Allah loves not any arrogant boaster" (Luqman': 18)

It is necessary for the individual to always be humble in his dressing, walking, appearance, and all his affairs, because whoever humbles himself for Allah, Allah exalts him. It is necessary for the person to imbibe these etiquettes which the Prophet ﷺ taught his community for the reason that they bring about two things:

Firstly: Following the command of the Prophet ﷺ; Allah - the Exalted - has said:

﴿وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ﴾ (13)

"Whosoever obeys Allah and His Messenger (Muhammad ﷺ) will be admitted to Gardens under which rivers flow (in paradise,)." (An-Nisa': 13)

Secondly: Getting used to these lofty manners the like of which no one previously taught. This is because the manners taught in the Sharee'ah are the best.

Thereafter, the Prophet ﷺ said: "If a man abuses you and defames (disgraces) you with what he knows about you, do not disgrace him with what you know (about him), the punishment thereof is upon him." This is because it is necessary for one to overlook and forgive

and not to make every word he hears the basis of his opinion about people. Turn a blind eye to (such) things, overlook and forgive, for indeed Allah loves those who overlook for others and rewards them for that. If you disgrace him or abuse him with what you know about him, the disagreement will be prolonged and might cause enmity and hatred, but when you keep silent and hold back, you rest the case.

This is something tried and tested; when a man abuses someone, the altercation becomes prolonged causing disaffection and mutual hatred. When he keeps quiet, then this could be more beneficial. Allah, the Glorified and Exalted, had said in the description of 'Ibaadur Rahman (Servants of the Beneficent Lord):

﴿وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ۝١٣﴾

“When the foolish address (with bad words) they reply back with mild words of gentleness. (Al-Furqan: 63)

That is, they uttered a statement that makes peace with him, either by saying for example: “JazakAllahu Khayran (meaning: may Allah reward you abundantly), turn away from this, please rest the issue and similar things.”

He, Honored and Glorious is He, said:

﴿خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ۝١٣٩﴾

“Show forgiveness, enjoin what is good, and turn away from the foolish (that is, don’t punish them).” (Al-Araf: 199)

“Show forgiveness”: That is, what may be overlooked which is some the trivial things people do, do not hope that the people should be perfect in their dealings with you. People are not as you desire, so bear with them regarding whatever is pardonable and trivial. As for the hard ones, He – the Exalted – said regarding them,

﴿خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ۝١٣٩﴾

“Enjoin what is good and turn away from the foolish.” (Al-Araf: 199)

When the ignorant one abuses you, or defames you or the like, turn away from him, for indeed, this is better and beneficial.

Hadeeth 797

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَمَا رَجُلٌ يُصَلِّي مُسْبِلٌ إِزَارَهُ، قَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «اذْهَبْ فَتَوَضَّأْ» فَذَهَبَ فَتَوَضَّأَ، ثُمَّ جَاءَ، فَقَالَ: «اذْهَبْ فَتَوَضَّأْ» فَقَالَ لَهُ رَجُلٌ: يَا رَسُولَ اللَّهِ! مَا لَكَ أَمَرْتَهُ أَنْ يَتَوَضَّأَ ثُمَّ سَكَتَ عَنْهُ؟ قَالَ: «إِنَّهُ كَانَ يُصَلِّي وَهُوَ مُسْبِلٌ إِزَارَهُ، وَإِنَّ اللَّهَ لَا يَقْبَلُ صَلَاةَ رَجُلٍ مُسْبِلٍ». رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ عَلَى شَرْطِ مُسْلِمٍ.

Abu Hurairah رضي الله عنه reported: Messenger of Allah ﷺ said to a man who was performing Salat while his lower garment was trailing, "Go and perform your Wudu' again." That man went and came back having performed it. The Messenger of Allah ﷺ said (again), "Go and perform your Wudu' ." Someone present said to Messenger of Allah ﷺ: "O Messenger of Allah! You ask him to perform his Wudu' and then you kept silent (without saying the reason for it)." He ﷺ said, "He performed Salat while his lower garment was below his ankels. Allah does not accept the Salat of a man who trails his lower garment." [Abu Dawud]

Commentary

In the preceding hadeeths, the Prophet explained that whoever trails his garment arrogantly, Allah will not look at him, He will not speak to him on the Day of Resurrection, He will not purify him, and a severe torment awaits him. He also explained that whatever falls below the ankle will be in the Hell. He explained further that this is

amongst the great sins. He also explained that it is not permissible for a man to wear clothes falling below the ankle.

As for what stays on the ankle, there is no blame in that; likewise what stays at the middle of the shin. Whatever is between the middle of the shin to the ankle of all kinds of clothings is permitted.

The individual is at liberty and free to wear lower garments or trousers or shirts or wrapper whose length is between these two (limits). As for what goes beyond the ankle, this is unlawful in all situations, and is certainly one of the great sins.

The opinions of the scholars differ, may Allah shower blessings upon them, regarding when a man prays while trailing his trouser; that is, his cloth or trouser or lower garments or wrapper with which he covers himself has dropped (beyond the ankle). The people of knowledge differ over this; is his Prayer valid or not valid? Some amongst the scholars hold that his Prayer is not correct, because he has dressed in a forbidden clothe, whereas Allah, the Glorified and Exalted, only made permissible for us to wear clothes He has made lawful. Verily, His saying:

﴿يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ﴾

“O children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (the Tawaf of) the Ka’bah...” (Al-Araf: 31)

That is your cloth; He intended thereby that which He has made permissible for us and what He has made lawful for us. As for what He has forbidden for us, we are not commanded to wear that; rather, we are prohibited therefrom.

Also, those who opined that Allah will not accept his Prayer when he trails his garment, buttressed their opinion with this hadeeth the author reported from Aboo Hurayrah (may Allah be pleased with him) wherein the Prophet ﷺ saw a man trailing his garment and said to him, “Go and perform ablution.” He went and performed ablution, returned, and he ﷺ said (again), “Go and perform ablution.”

A man then asked the Prophet ﷺ saying, “O Messenger of Allah! What happened that you ordered him to perform ablution?” He said: “He prayed while trailing his trouser, and indeed Allah does not accept the Prayer of the one who trails his garment.” This is clear text that Allah does not accept the Prayer of the one trailing his cloth. That is, his Prayer becomes nullified, and it becomes binding upon him to repeat it.

The author said, “Reported by Aboo Daawood with an authentic chain on the conditions of Muslim”, but this is disputable because the hadeeth is Weak. It is not authentically reported from the Prophet ﷺ. Hence what is correct of the statements of the scholars is that the Prayer of the one who trails his garment is valid and correct, but he is a sinner. The same applies to one who wears a forbidden cloth, like a cloth a man stole and observed the Prayer in, or cloth containing pictures; such as a cross, or animate objects. All of these are forbidden to be worn during and outside the Prayers. If a man prays in the dresses like this, the Prayer is valid but he sins for wearing it.

This is the weightier opinion on this issue, because the prohibition here is not specific to the Prayer. Wearing a forbidden cloth is generally unlawful, whether during the Prayer and outside it. So it should not be restricted to it; and hence, wearing it would not nullify it. This is the principle taken by majority of the scholars (may Allah have mercy on them) and it is the correct view.

Were this hadeeth authentic, it would have been decisive on this issue, but it is Weak. Those who graded it Weak said, “The Prayer of the one who trails his garment is valid.” Those who authenticate the hadith hold that, “The Prayer of the one who trails his garment is not correct.” Whatever be the case, it is obligatory that the individual has conscious fear of Allah, Honored and Glorious and not take His blessings as means to earn His anger, and Allah’s refuge is sought.

Whoever comes to Allah with disobedience and it is said to him: “the cloth that goes below the ankle is prohibited and a great sin”, but he shows carelessness regarding it, such an individual employs the favor of Allah to disobey Allah. We beseech Allah for

us and for you, safety.

Hadeeth 798

وَعَنْ قَيْسِ بْنِ بَشْرِ التَّغْلِبِيِّ قَالَ: أَخْبَرَنِي أَبِي - وَكَانَ جَلِيسًا لِأَبِي الدَّرْدَاءِ - قَالَ: كَانَ بِدِمَشْقَ رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ يُقَالُ لَهُ سَهْلُ ابْنِ الْحَنْظَلِيَّةِ، وَكَانَ رَجُلًا مُتَوَحِّدًا قَلَّمَا يُجَالِسُ النَّاسَ، إِنَّمَا هُوَ صَلَاةٌ، فَإِذَا فَرَغَ فَإِنَّمَا هُوَ تَسْبِيحٌ وَتَكْبِيرٌ حَتَّى يَأْتِيَ أَهْلُهُ، فَمَرَرْنَا وَنَحْنُ عِنْدَ أَبِي الدَّرْدَاءِ، فَقَالَ لَهُ أَبُو الدَّرْدَاءِ: كَلِمَةٌ تَنْفَعُنَا وَلَا تَضُرُّكَ. قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ سَرِيَّةً فَقَدِمَتْ، فَجَاءَ رَجُلٌ مِنْهُمْ فَجَلَسَ فِي الْمَجْلِسِ الَّذِي يَجْلِسُ فِيهِ رَسُولُ اللَّهِ ﷺ، فَقَالَ لِرَجُلٍ إِلَى جَنْبِهِ: لَوْ رَأَيْتَنَا حِينَ التَّقَيْنَا نَحْنُ وَالْعَدُوَّ، فَحَمَلَ فُلَانٌ وَطَعَنَ، فَقَالَ: خُذْهَا مِنِّي، وَأَنَا الْغُلَامُ الْغَفَارِيُّ، كَيْفَ تَرَى فِي قَوْلِهِ؟ قَالَ: مَا أَرَاهُ إِلَّا قَدْ بَطَلَ أَجْرُهُ. فَسَمِعَ بِذَلِكَ آخَرُ فَقَالَ: مَا أَرَى بِذَلِكَ بَأْسًا، فَتَنَازَعَا حَتَّى سَمِعَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «سُبْحَانَ اللَّهِ؟ لَا بَأْسَ أَنْ يُؤْجَرَ وَيُحْمَدَ» فَرَأَيْتُ أَبَا الدَّرْدَاءِ سُرَّ بِذَلِكَ، وَجَعَلَ يَرْفَعُ رَأْسَهُ إِلَيْهِ وَيَقُولُ: أَأَنْتَ سَمِعْتَ ذَلِكَ مِنْ رَسُولِ اللَّهِ ﷺ؟! فَيَقُولُ: نَعَمْ. فَمَا زَالَ يُعِيدُ عَلَيْهِ حَتَّى إِنِّي لَأَقُولُ لَيْبُرُكَنَّ عَلَى رُكْبَتَيْهِ.

Qais bin Bishr At-Taghlibi reported that his father, who attended the company of 'Abud-Darda' ؓ told him: There was a man in

Damascus who was a Companion of the Messenger of Allah ﷺ. He was called Ibn Al-Hanzaliyyah. He was a lonesome person and would rarely spend some time in the company of people. He would spend most of his time in performing Salat and when he finished, he would engage himself in Tasbeeh (Subhan-Allah) and Takbir (Allahu Akbar), till he would go home. He passed by us one day when we were sitting with Abud-Darda' ؓ. The latter said to him: "Tell us something which will benefit for us and will not harm you." He said: "Messenger of Allah ﷺ sent a detachment. When they returned, one of them came to the assemblage in which Messenger of Allah ﷺ was present and said to his neighbour during the conversation: 'I wish you had seen us when we encountered the enemy. So-and-so (a believer) took up his spear, struck and said: Take this from me and I am the Ghifari boy. Now what do you think of this?' The neighbour said: 'I think that he lost his reward because of boasting.' He said: 'I see no harm in it.' They began to exchange arguments till Messenger of Allah ﷺ heard them and said, 'Subhan-Allah (Allah is free from every imperfection). He would be rewarded (in the Hereafter) and praised (in this world)'. I noticed that Abud-Darda' ؓ felt a great pleasure at this remark and, raising his head began to repeat: "Have you heard Messenger of Allah ﷺ say this!" Ibn Al-Hanzaliyyah ؓ continued responding till I asked Abud-Darda' ؓ not to annoy him.

Commentary

As for the hadeeth which he mentioned last, in it is a story of Ibn Hanzaliyyah - may Allah be pleased with him. He was a man that loved loneliness. He would only always engage in Prayers and remembrance of Allah, and then the affairs of his family. He never liked that his time passes away in vain with people in empty talks and non-beneficial discussions. He regularly observed the Prayers, gives remembrance of Allah and stays with his family.

He passed one day by Aboo Ad-Darda - may Allah be pleased with him - while he was seated with his companions. Aboo Ad-Darda said to him - may Allah be pleased with him: “(Tell us) a word that benefits us and does not harm you.” That is, give us a word or tell us a word that benefits us and does not harm you. And Ibn Hanzaliyyah mentioned that the Prophet ﷺ sent forth a brigade, it went and returned. They returned to the Prophet ﷺ and one of them sat in the place where the Prophet ﷺ used to sit.

He started talking about the brigade and what it did. He mentioned a man who when throwing his spear would say, “Take this and I am a boy from the Ghifar tribe”, boasting thereby. In war, there is no blame that a man blusters before the enemy. This is why it is permissible for the individual to walk proudly and be arrogant in his gait, put feathers on his turban or any other similar thing when meeting the enemy. Because this will infuriate the enemy, and for everything that angers the non-Muslims there is reward for you in it with Allah. Even a statement that angers the enemy and humiliates him carries honor and reward for you with Allah, the Honored and Glorious.

This boy from Ghifar tribe was boasting and saying: “Take this”, that is, take this spear and I am a boy from the Ghifar tribe. One of those present cautioned that, “His reward is nullified”, because he boasted.

﴿إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ﴾

“Allah does not love prideful arrogant boaster.”

This is correct, that Allah does not love every arrogant boaster except during war. Someone else that, “There is no problem with that”, and it became an issue between them. The Prophet ﷺ came out while they were arguing and said, “Glory be to Allah.” That is, absolving Allah, Honored and Glorious, of every deficiency and imperfection. This is because Allah, the Exalted, is absolutely perfect in all His Attributes. There is no deficiency in His Knowledge, and there is no deficiency in His Power, there is no deficiency in His Wisdom, there is no deficiency in His Honor. Every Attribute of His, Honored and Glorious is He, is perfect from all angles.

He said, “**Subhanallah** (Glorious is Allah).” That is, how do you argue over this? “**He would be rewarded and praised.**” That is, Allah will combine for him the religious benefits and that of this world. He would be praised because he is a brave man, a good marksman, and he will be rewarded with Allah. There is no problem with this.

‘Aamir bin Al-Akwa’ - may Allah be pleased with him - whenever he met a people (in battle) during the days of the Messenger ﷺ would say:

Take it and I am the son of Al-Akwa

And today is a day of nursing.

There is no blame that a man boasts during a battle about himself and his strength, and family and so on.

Ibn Hanzaliyyah passed by Aboo Ad-Darda another day, and Aboo Ad-Darda (may Allah be pleased with them both) said to him: “(Tell us) a word that will benefit us and will not harm you.” That is, teach us a word that can benefit us and will not harm you. So, he informed him that the Prophet ﷺ said: “**The one who spends on a horse is like one who extends his hand in charity and does not withhold it.**” This is because, a horse at that time was a ride which was mounted for *Jihad* in the path of Allah, so, the one who spends on it is like one who extends his hand for charity and does not withhold it. Therefore spending on a horse will be an act of charity because it is used in Jihad in the path of Allah.

He then passed by him once more and he asked him, “**A word that benefit us and will not harm you.**” He informed him that the Prophet ﷺ praised a man except that he said, “**If not for his long hair and the trailing of his lower garment (beyond the ankle).**”

That is, there was something of pride in him. This man had allowed his hair grow so long and made his clothes trail. The man was informed of this and he trimmed his hair until it reached his shoulder and reduced the length of his cloth.

This contains evidence that a man’s having his hairs extensive is tantamount to pride, and that the hair of a man should not grow beyond his shoulders or ear lobe or the like. This is because it is the

woman who should beautify the hairs. In this is an indication, that for men, it is not permissible for them to imitate the women in their hair (styles) or in anything else, because the Prophet ﷺ cursed the men who imitate women and women who imitate men.⁽¹⁾

Allah, the Glorified and Exalted, made the male a gender and female a gender and He made permissible for each of them, that which is appropriate for it. It is not permissible that men be made similar to women. I do not know any one amongst the Muslims that had made women and men same in everything. But the disbelievers reversed things and Allah reversed their nature, they place the women first. They say it is a must that we make the woman associate with a man such that there is no difference (between them). No doubt, this contradicts the nature upon which Allah placed creation and contradicts the Sharee'ah which the Prophet came with. Women have their peculiarities, and men have theirs.

Then the man was informed of this and he cut short his (long) hair. This contains evidence that the companions (may Allah be pleased with them) obeyed the orders of the Prophet ﷺ and took guidance from him. They would hasten to whatever he said. This is a proof of *Iman* (Faith). As for the one who is sluggish at carrying out the orders of Allah and His Messenger, there is in him some likeness to the hypocrites; those who when they stand for the Prayers, they are lazy. You find him, for example, being informed about the ruling of Allah and His Messenger on an issue, he carries and feels heavy as though a rock were placed on his head, and Allah's refuge is sought.

Then he goes to every scholar hoping to get a concession despite the fact that the scholars say: "Seeking concession is an act of iniquity" - and Allah's refuge is sought -. The one who goes about seeking concessions is sinful. Some of them even say: "The one who seeks for concessions may become deviant, i.e., becoming a heretic.

It is mandatory upon the individual that when an order of Allah and

¹ Reported by At-Tirmidhi in Book of Etiquettes, Chapter about What has been Reported Regarding Men who Imitate Women, no.2784, Aboo Dawood in Book of Clothing, Chapter on the Clothes of women, no.4097 and Ibn Majah in Book of Marriage, Chapter on Men who Act like Women, no.1904

His Messenger reaches him through someone whose knowledge and religion he trusts, he should not doubt. I say (trusted) in his knowledge and his religion, because there is among mankind those who would be very religious and righteous but have no knowledge. You find him memorizing a hadeeth from the hadeeths of the Messenger ﷺ, then he stands to talk to people as though he is one of the (four) Imams. For this person, it is necessary to be wary of his verdicts because he will make a lot of mistakes due to his little knowledge.

And there is amongst people, one who has extensive knowledge but he has desires, and Allah's refuge is sought. He gives verdict to people according to what people are pleased with, not according to what is pleasing to Allah. This is type of person is known as: "Scholar of the *Ummah*". There are three categories of scholars: Scholar of the Path, Scholar of the State and scholar of the *Ummah*.

As for the scholar of the path: He is the one who spreads the religion of Islam, he gives verdicts about Islam based on knowledge, he does not care whether that which the Sharee'ah points to concurs with the desire of people or not.

As for the scholar of the state: He is the one who looks at what the state wants and gives verdicts based on the wishes of the state, even if it involves changing the Book of Allah and *Sunnah* of his Messenger.

As for the scholar of the *Ummah*: He looks at what pleases the people; when he sees people on something, he gives his verdict based on what pleases them. He then strives to twist the texts of the Qur'an and *Sunnah*, so as to make them suitable to the desires of the people. We ask Allah to count us among the scholars of the path and those who work by it.

Summarily, it is mandatory on the individual, that he should not be deceived by his (this scholar of the *Ummah*'s) religion nor duped fooled; rather, he should be calm till he finds one whom he trusts with his knowledge and religion and then take his religion from him. And as one of the early Muslims said: "This knowledge is Religion, be careful from whom you take your religion." This is because this knowledge is the Religion and a path to Allah, Honored and Glorious is He.

Then those who are engrossed with the disbelievers and their culture - and Allah's refuge is sought -, you find them imitating the disbelievers in their mode of dressing. When the magazine they refer to as "Al-Bardah" and others arrive, they hastily got it and brought it to their families saying: "Look at these garments." You find in it, morally depraved pictures and dresses that contradict the *Sharee'ah*. And the women due to their short sightedness and deficiency in understanding and religion, when she sees something that amazes her, her desires become inclined towards it and then she tells her husband, "I want something like this."

Thus, Muslim folks begin to appear in the raiments of the disbelieving people - and the refuge is with Allah. This is grave! Verily; "Whoever imitates a people is one of them."⁽¹⁾

And amongst these, is what the women do with their heads; women in the not too distant past, would rejoice when her hair is long. Likewise, the suitor, when he proposes to a woman, he would ask about her hair, whether it is long or short? But now, the reverse is the case; a woman would shorten her hair till it is close to (the length of) the hair of a man or something near that. We ask Allah for well-being.

Thereafter, they started imitating people using what is called *Al-Khanfasah* (wigs); you find a woman shortening the back of her head and the rest is left short and styled. All of these are as a result of heedlessness from the men and neglect of the obligatory act and the duty of monitoring the affairs (of women). When you see members of your family falling short of the obligatory duty to Allah, Honored and Glorious, order them to it. When you see them contradicting the *Sharee'ah* in any matter, enjoin them to that in the *Sharee'ah*, because you'll be questioned. The One Who has given you this responsibility and this authority over your family is the Messenger ﷺ: "The man is a shepherd upon his family and will be questioned about his flock."⁽²⁾

1 Reported by Aboo Daawood in Book of Clothing, Chapter about Fashionable Clothes, no. 4031

2 Reported by Al-Bukhaari in Book of Marriage, Chapter on Save your Souls and Your Families from the Fire, no. 5188 and Reported by Muslim in Book of Leadership, Chapter on the Virtue of a Just Imam and the Punishment of a Tyrant One..., no. 1829

A man is a Shepherd over his household and he will be questioned about his subjects. He did not say: “a shepherd,” and then keep quiet. If that was the case, the matter would have been easy, but he said: “and he will be questioned about his subjects.” Think about what will be your response, when you stand on the Day of Resurrection before Allah, honored and Glorious. It is incumbent upon us to these affairs, before we are swept away by a sliding flood which spares not, nor does it leave (anything behind) - and Allah’s refuge is sought - then our habits and conditions become like the situations of the Christians.

Thereafter, he mentioned the rest of the hadeeth wherein the Prophet ﷺ guided them to (the fact that) a man should appear in a pleasing condition; he said: “You are coming to your brothers” that is, make good your state and make good your dress, because this is part of goodness. We have discussed that the traveler’s cloth would be shabby, and his hair disheveled, and he would be dusty. The matter today is different; you travel - and praise be to Allah - in airplanes, neat and pleasurable, there is nothing (of filth) in it.

But in the past, the situation was contrary, so, he ordered them to make good their look; that is, disheveled hair should be combed and made good. Likewise, one should cleanse himself and wear clothes other than that for journey, so that you do not meet people and they begin to feel disgusted.

This, is an indication that one should observe these affairs and should not be heedless regarding; your dress should be beautiful.

When the Prophet ﷺ said: “He will not enter Paradise whoever has in his heart, a mustard seed weight of pride.” They said: “O Messenger of Allah, each one of us loves that his cloth be good and his shoe be nice.” He ﷺ said: “Indeed Allah is beautiful and He loves beauty.” That is, He loves being good-looking. So let your clothes be good, and your sandals be nice and make your appearance pleasant.

“Indeed Allah is beautiful, He loves beauty, pride is denying the truth and looking down on people,”⁽¹⁾

1 Reported by Muslim in Book of Imam, Chapter on the Prohibition of Pride and its Explanation, no. 91

Denying the truth means rejecting it; that is, the individual is arrogant towards the truth. When it is said, “This is truth,” he turns away therefrom – and the refuge is with Allah.

“Looking down upon people” means, belittling and disdainful of them and considering them insignificant; a man once said to his son: “O my son, how do you perceive people?” He said: “I view them as kings.” He said: “They see you like that too.” Another man said to his son: “How do you view people?” He said: “I do not consider them significant.” He said: “They see you like that as well.” That is, if you view people as kings, they will treat you as a king, but when you view them insignificant, you will not be significant to them. People view you in the way you view them, and Allah is the Guide to that which is correct.

Hadeeth 799

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «إِزْرَةُ الْمُسْلِمِ إِلَى نِصْفِ السَّاقِ، وَلَا حَرَجَ - أَوْ لَا جُنَاحَ
- فِيمَا بَيْنَهُ وَبَيْنَ الْكَعْبَيْنِ، فَمَا كَانَ أَسْفَلَ مِنَ الْكَعْبَيْنِ فَهُوَ
فِي النَّارِ، وَمَنْ جَرَّ إِزَارَهُ بَطْرًا لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ. رَوَاهُ أَبُو دَاوُدَ
بِإِسْنَادٍ صَحِيحٍ.

Abu Sa'id Al-Khudri ؓ reported: Messenger of Allah ﷺ said, “The lower garment of a believer should be half way below the knees. He is guilty of no sin if they are up to the ankles. That which is below the ankles is in the Fire (of Hell). Allah will not look at one who allows his lower garment to trail out of vanity. [Abu Dawud]

Hadeeth 800

وَعَنْ ابْنِ عَمْرِو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: مَرَرْتُ عَلَى رَسُولِ اللَّهِ

ﷺ وَفِي إِزَارِي اسْتَرْخَاءً، فَقَالَ: «يَا عَبْدَ اللَّهِ! ارْفَعْ إِزَارَكَ» فَرَفَعَتْهُ ثُمَّ قَالَ: «زِدْ»، فَزِدْتُ، فَمَا زِلْتُ أَتَحَرَّاهَا بَعْدَ. فَقَالَ بَعْضُ الْقَوْمِ: إِلَى أَيِّنَ؟ فَقَالَ: إِلَى أَنْصَافِ السَّاقَيْنِ. رَوَاهُ مُسْلِمٌ.

Ibn 'Umar ؓ reported: My lower garment was trailing as I passed by Messenger of Allah ﷺ so he said, "Raise your lower garment, Abdullah." I lifted it up and he told me to raise it higher. I complied with his orders and as I was still trying to find the best place (for it), one of the people asked where it should reach and he ؓ replied, "Half way down the knees." [Muslim]

Hadeeth 801

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ جَرَّ ثَوْبَهُ خِيَلَاءَ لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ فَقَالَتْ أُمُّ سَلَمَةَ: فَكَيْفَ تَصْنَعُ النِّسَاءُ بِذِيُولِهِنَّ، قَالَ: «يُرْخِيْنَ شِبْرًا». قَالَتْ: إِذَا تَنَكَّشَفُ أَقْدَامُهُنَّ. قَالَ: «فَيُرْخِيْنَهُ ذِرَاعًا لَا يَزِدْنَ». رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Ibn 'Umar ؓ reported: Messenger of Allah ﷺ said, "On the Day of Resurrection, Allah will not look at the one who trails his lower garment out of arrogance." Umm Salamah ؓ asked: "What should women do with the hem of their clothes?" He ؓ said, "They might lower them a hand's span." She said: "But their feet would still remain exposed." He said, "Let them lower those equal to arm's length but not more than that." [Abu Dawud and At-Tirmidhi]

Commentary

These three hadeeths were collected by the great scholar of hadith, An-Nawawee - may Allah shower blessings on him - in *Riyaadus Saaliheen* regarding the etiquettes of dressing. The hadeeth of Aboo Sa'eed Al-Khudri - may Allah be pleased with him - that the Prophet ﷺ said, "The lower garments of the Muslim is to the middle of the shin, and there is no sin," or he that: "there is no blame concerning that between it and the ankle. Whatever goes beyond the ankle is in the Hell, whoever drags his garment arrogantly, Allah will not look at him."

The Prophet ﷺ categorized the length of garment into four classes:

The first division: that in line with the *Sunnah* - which is to the middle of shin.

The second division: the concession - that which goes down between the middle of the shin to the ankle.

The third division: A major sin - What goes down below the two ankles but is devoid of arrogance.

The forth division: Whoever trails his garment arrogantly or out of pride. This is more severe than the class preceding this.

So, these are four divisions; a division that is from the *Sunnah*, a concession, that which is forbidden and in fact amongst the Major sins - but not like the one after it -, and the fourth division, the one who trails his garment out of pride, verily, Allah, the Exalted will not look at him.

This contains evidence that whoever trails his clothings; whether the lower garments or shirts or trousers or wrapper below his ankles, has committed one of the Major sins whether that was done out of arrogance or not, because the Prophet ﷺ in this hadeeth differentiated between what was done out of arrogance and that which is not. As for the one who trails it out of arrogance, Allah will not look at him on the Day of Resurrection.

When we interpret this hadeeth while keeping in view the hadeeth of Aboo Dharr mentioned earlier that: "Allah will not look at him nor speak to him nor will he purify him and for him is a severe torment."

As for whatever drops below the ankle, the individual will only be punished with the Fire but will not share in the four forms of punishments that, “that Allah will not speak to him, will not look at him, will not purify him and for him is a severe torment.”

He then mentioned the hadeeth of Ibn Umar - may Allah be pleased with him - that the Prophet ﷺ ordered him to raise his lower garment and he raised it. He ﷺ said: “more”, then he said: “more”, until a man asked, “to where O Messenger of Allah?” He answered, “To the middle of the shin.” That is, the increment upward should not exceed the mid-shin. However, anywhere between the mid-shin to the ankle is permissible. But if it is raised to the middle of the shin this is the best.

As for the hadeeth of Umm Salamah (may Allah be pleased with her) that the Prophet ﷺ permitted the women to allow their garments go down; that is, to lower it by a hand span. She remarked, “Then, their feet will be exposed.” And he ﷺ said: “Then (lower it) by an arm’s length, and do not have it go below that.” The foot of a woman is an ‘Awra (i.e., areas that must remain covered). When it is exposed to people and they see it, that may cause temptation, but when her clothes extend downward and she walks, her feet will be covered.

This contains evidence for the obligation of covering the face bearing in mind the obligation to cover the leg since the temptations it may cause are lesser than those of the face. Hence, covering the face is more deserving. It is not possible that the Sharee’ah sent down from the All-Wise, the Aware, would order women to cover their feet and expose their faces, because this would be a contradiction.

In fact that would imply ruling regarding a thing and shielding the same ruling from something more deserving of it. This is not conceivable in the just and balanced legal codes of Islam. So, the scholars who hold that it is mandatory for the woman to cover her feet but not the face are erring. This is never possible; the correct opinion without to us undoubtedly, is that it is not permissible for the woman to expose her face, except to her husband or her male relatives permanently prohibited to marry her.

Allah alone guides to correctness.

Chapter 120

Hadeeth 802

وَعَنْ مُعَاذِ بْنِ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
«مَنْ تَرَكَ اللَّبَاسَ تَوَاضِعًا لِلَّهِ، وَهُوَ يَقْدِرُ عَلَيْهِ، دَعَاهُ اللَّهُ يَوْمَ
الْقِيَامَةِ عَلَى رُؤُوسِ الْخَلَائِقِ حَتَّى يُخَيِّرَهُ مِنْ أَيِّ حُلْلِ الْإِيمَانِ
شَاءَ يَلْبَسُهَا». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

*Mu'adh bin Anas ؓ reported: Messenger of Allah ﷺ said,
"Whoever gives up wearing elegant and expensive garments out
of humbleness, when he can do so, Allah will call him on the Day
of Resurrection and before all the creations, He will give him the
choice to wear whichever garment of Iman he would like to wear."
[At-Tirmidhi]*

CHAPTER 121

Hadeeth 803

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ يُحِبُّ أَنْ يُرَى أَثَرُ نِعْمَتِهِ
عَلَى عَبْدِهِ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

*'Amr bin Shu'aib on the authority of his father and grandfather
reported: Messenger of Allah ﷺ said, "Allah loves to see the sign of
His Bounties on his slave." [At-Tirmidhi]*

Commentary

The author - may Allah shower blessings on him - placed these two chapters in the Book of Dressing: the chapter on the Desirability of Avoiding Lofty Dresses Out of Humility to Allah - Honored and Glorious is He -, and the second concerns Moderation in Dressing.

As for the first, it is reported on the authority of Mu'adh bin Anas - may Allah be pleased with him - the Prophet ﷺ said: "Whoever abandons dressing," that is, "beautifully good dressing out of humility to Allah the Mighty, while he can afford it, Allah will invite him on the Day of Resurrection above all creatures until he is given the choice from whichever of the adornments of faith he prefers to wear."

This means that, when a man is amongst the middle class, who cannot afford lofty dresses, and he is humble, wearing the like of the garments they wear, not to break their hearts and scorn them, then he will earn this great reward. However, when he is amongst a people Allah has showered His blessings upon, and they wear lofty garments which are not *haram* (forbidden), it is preferred that he dresses like them because Allah is Beautiful and He loves beauty.

Undoubtedly, when one is amongst the high class, who dress handsomely while he dresses less than their standard, then this is considered dressing for fame. One should observe to see what the condition demands, if avoiding expensive dress implies modesty towards Allah and being balanced when compared to those around him amongst people, then indeed, he gets this great reward. But when he is among people Allah has enriched, who wear lofty dresses, he should dress as they do.

Then, the author - may Allah shower blessings on him - mentioned moderation in the matters of dressing; that one should be moderate in all his affairs: in his dressing, his feeding, his drinking, but he should not deny the favors (of Allah), because Allah loves to see the signs of His favors on His slaves. When He has bestowed a favor on His slave,

He loves to see the signs of this favor on him.

If it (the favor) is wealth, He, Glorified and Exalted, loves to see the signs of this wealth on whomever He has blessed with it, regarding spending in charity, contributing to kind gestures, wearing beautiful clothes that befit him and so on.

When Allah bestows on His slave knowledge, He loves to see the traces of this favor on him with regards to acting based on this knowledge in his worship and good interaction with people, spreading the *Da'wah*, and teaching people and so on.

Whenever Allah bestows upon you any favor, let Allah, the most High, see the signs of this favor on you, for this is a sign of gratitude for the blessing.

As for the one Allah has given wealth, and acts like the one who is not so favored; he appears to people in tattered clothes as if he is the poorest of the servants of Allah, such a person in the true sense has denied Allah's favor on him. How will Allah bestow wealth and goodness upon you, and then you appear to people in clothes like those of the pauper or even worse. Similarly, Allah bestows on you wealth and then you withhold it and do not spend it, neither on what Allah has made obligatory upon you nor on what He recommended to you to spend upon. Allah bestows upon you knowledge and no sign of this knowledge is perceivable on you; not by any increased acts of worship or humility or good dealings, nor by teaching the people and spreading knowledge.

All of these are ways of hiding the favor Allah has bestowed on his slave. It is necessary for the individual that whenever Allah bestows on him favors, he should manifest the signs of that favor, so that he does not become a person who denies Allah's favors.

Allah alone grants success.

Chapter 122

Hadeeth 804

عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَلْبَسُوا الْحَرِيرَ؛ فَإِنَّ مَنْ لَبَسَهُ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الْآخِرَةِ». مُتَّفَقٌ عَلَيْهِ .

‘Umar bin Al-Khattab ؓ reported: Messenger of Allah ﷺ said, “Do not wear silk (clothes). For whoever wears (them) in this life will be deprived of them in the Hereafter.” [Al-Bukhari and Muslim]

Hadeeth 805

وَعَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّمَا يَلْبَسُ الْحَرِيرَ مَنْ لَا خَلَقَ لَهُ». مُتَّفَقٌ عَلَيْهِ .

‘Umar bin Al-Khattab ؓ reported: I heard Messenger of Allah ﷺ saying, “Silk (clothes) are worn only by him who has no share in the Hereafter.” [Al-Bukhari and Muslim]

Hadeeth 806

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لَبَسَ الْحَرِيرَ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الْآخِرَةِ». مُتَّفَقٌ عَلَيْهِ .

Anas ؓ reported: Messenger of Allah ﷺ said, “He who wears silk clothes in this life shall not wear them in the Hereafter.” [Al-Bukhari and Muslim]

Hadeeth 807

وَعَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ أَخَذَ حَرِيرًا، فَجَعَلَهُ فِي يَمِينِهِ، وَذَهَبًا فَجَعَلَهُ فِي شِمَالِهِ، ثُمَّ قَالَ: «إِنَّ هَذَيْنِ حَرَامٌ عَلَى ذُكُورِ أُمَّتِي». رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ حَسَنٍ.

Ali ؓ reported: I saw Messenger of Allah ﷺ holding a piece of gold in his left hand and a silk (cloth) in his right hand. Then he said, "These two are forbidden for the males of my Ummah." [Abu Dawud]

Hadeeth 808

وَعَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «حُرِّمَ لِبَاسُ الْحَرِيرِ وَالذَّهَبُ عَلَى ذُكُورِ أُمَّتِي، وَأُحِلَّ لِنِسَائِهِمْ». رَوَاهُ التِّرْمِذِيُّ، وَقَالَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

Abu Musa Al-Ash'ari ؓ reported: Messenger of Allah ﷺ said, "Wearing of silk and gold has been made unlawful for males and lawful for the females of my Ummah."

Hadeeth 809

وَعَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَهَانَا النَّبِيُّ ﷺ أَنْ نَشْرَبَ فِي أَيْنَةِ الذَّهَبِ وَالْفِضَّةِ، وَأَنْ نَأْكُلَ فِيهَا، وَعَنْ بُسْرِ الْحَرِيرِ وَالذَّبَّاجِ، وَأَنْ نَجْلِسَ عَلَيْهِ. رَوَاهُ الْبُخَارِيُّ.

Hudhaifah ؓ reported: The Prophet ﷺ prohibited us from eating or drinking in gold or silver utensils and from wearing silk and brocade, or sitting on (anything made from) them. [Al-Bukhari]

Commentary

An-Nawawee said - may Allah shower blessings on him - in the Book, Riyaadus Saaliheen, in the Book of Dressing: “Chapter on the Prohibition of Wearing Silk for Males, Lying on it or Reclining on It.”

These three issues: wearing silk, lying down and reclining on it.

The author was categorical that these are forbidden on men based on the narrations he cited on the authority of Umar bin Khattab, Alee bin Abee Talib, Anas bin Malik, Abee Musa Al-Ash'ari and Hudhayfah bin Al-Yaman - may Allah be pleased with them. All these point to the prohibition of wearing gold, and on prohibition of wearing silk for the men.

In the Hadeeth of Umar bin Al-Khattab - may Allah be pleased with him -, it says whoever wears it in this world will not wear it in the hereafter. That is, if a man wears silk in the world, he will certainly not wear it in the Hereafter. This is a threat which points to (the fact) that, wearing silk clothes by men is one of the great sins, because there is a threat (of punishment) regarding it in the hereafter. The people of knowledge view that every sin for which there is a threat (of punishment) in the Hereafter is one of the Major sins.

Irrespective of whether a shirt or trouser or *fanilah* or *gutrah* or white cotton skull cap or other things that people wear (is made of the silk). All of these are forbidden for men; it is not permissible for men to wear anything of silk, be it little or much.

In the hadeeth of Alee - may Allah be pleased with him, the Prophet ﷺ took a piece of gold and some silk in his hand and said: “These two are unlawful for the males of this Ummah,” but are permissible for the females. The wisdom in this is that, a woman would need to

beautify (herself) before her husband. So, gold and silk were made permissible for her. As for the males, he may not need beautification. For this reason, it is forbidden for him to wear gold and silk.

In the hadeeth of Umar bin Al-Khattab - may Allah be pleased with him -, it says: “Silk is worn only by those who have no portion.” That is, one who has no share in the Hereafter. Hence, some scholars opine that when a man wears silk in this world, he will not enter the Paradise - And Allah’s refuge is sought.

He said also: “One who wears it in this world will not wear it in the hereafter.” This means that he will not enter Paradise. But some others amongst the scholars say: “He will enter it, but he will not be opportune to wear silk dress even though silk will be among the clothings of the people of Paradise.” He will only wear something else and this is if he does not repent (before he dies). However, if he repents from his sins, then Allah forgives the individual who repents from his sin as He the Exalted said:

﴿قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ
الدُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾

“Say: ‘O My slaves, who have wronged their souls, they should not despair of Allah’s mercy, indeed Allah forgives all sins.’”

This relates to natural silk obtained from the silkworm. As for artificial silk, this is not forbidden. But it is not proper for a male to wear it due to its soft, flowing nature and the fact that it brings down the basically tough countenance of a man. He should wear clothes which portray masculinity and not tenderness.

There is a benefit in our saying that the artificial silk is not forbidden. That is, if the individual wears a white cotton skull cap made of artificial silk or a trouser that is concealed; there is no problem in this. But for shirts and *gutrah*, it is not befitting even though it is lawful. It is not befitting for a man to dress in it due to its flowing nature and the fact that it sticks close to the body. Also, the ignorant one might think, when he sees it, that it is natural silk. So, he thinks that

is acceptable for men and then he may begin to imitate him. Being cautious is better for mankind.

Likewise gold, it is unlawful for men but lawful for women because they need to beautify themselves for their husbands. As for gold rings, it is unlawful for men without doubt, but as for the woman, if it is associated with some belief, like her believing that, it endears (magically) a woman to her husband; then, it is haram. However, if it is not associated with any belief, then it is just a ring.

And Allah knows best.

Chapter 123

Hadeeth 810

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَخَّصَ رَسُولُ اللَّهِ ﷺ، لِلزُّبَيْرِ وَعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ رَضِيَ اللَّهُ عَنْهُمَا فِي لُبْسِ الْحَرِيرِ لِحِكَّةٍ بِهِمَا. مُتَّفَقٌ عَلَيْهِ .

Anas ؓ reported: Messenger of Allah ﷺ permitted Zubair and 'Abdur-Rahman bin 'Auf ؓ to wear silk because they were suffering from an itch. [Al-Bukhari and Muslim]

Chapter 123

Hadeeth 811

عَنْ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَرْكَبُوا الْخَزَّ وَلَا النَّمَارَ». حَدِيثٌ حَسَنٌ، رَوَاهُ أَبُو دَاوُدَ

وغيره بِإِسْنَادٍ حَسَنٍ.

Mu'awiyah ؓ reported: Messenger of Allah ﷺ said, "Do not ride on saddles made from silk or leopard's skin." [Abu Dawud]

Hadeeth 812

وَعَنْ أَبِي الْمَلِيحِ عَنْ أَبِيهِ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ جُلُودِ السَّبَاعِ. رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ بِأَسَانِيدٍ صَحَاحٍ.

Abul-Malih on the authority of his father reported: Messenger of Allah ﷺ prohibited the use of the skins of wild animals. [Abu Dawud , At-Tirmidhi and An-Nasa'i]

Chapter 125

Hadeeth 813

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اسْتَجَدَّ ثَوْبًا سَمَّاهُ بِاسْمِهِ - عِمَامَةً، أَوْ قَمِيصًا، أَوْ رِدَاءً - يَقُولُ: «اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ كَسَوْتَنِيهِ، أَسْأَلُكَ خَيْرَهُ وَخَيْرَ مَا صُنِعَ لَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ». رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Abu Sa'id Al-Khudri ؓ reported: When Messenger of Allah ﷺ wore a new garment, he would name it. For instance, a turban or

shirt or cloak and would supplicate: “Allahumma lakal-hamdu, Anta kasautanihi, as’aluka khairahu wa khaira ma suni’a lahu, wa a’udhu bika min sharrihi wa sharri ma suni’a lahu (O Allah, all the praise is for You that You have given it to me to put on. I ask You its goodness and the goodness of the purpose for which it was made, and I seek Your Protection from its evil and the evil of the purpose for which it was made).” [Abu Dawud and At-Tirmidhi]

Commentary

These chapters which the author mentioned are the last chapters of the book of Dressing in the Book, Riyaadus Saaliheen.

The First Chapter: The Permissibility of Wearing Silk for the One Suffering from Itch.

It has preceded that the Prophet ﷺ forbade men from wearing silk and he said: “Silk is worn only by those who have no share (in the hereafter).” Similarly, he said: “Whoever wears it in the world will not wear it in the hereafter.” However, when a need calls for it, there is no problem such as when a man has itch, which is an allergy and he needs to wear silk. He should wear it very close to the skin, because the silk is tender, soft and cool; something appropriate for itch. It helps in healing it. For this reason, the Prophet ﷺ permitted Abdur-Rahman bin Auf and Zubayr - may Allah be pleased with them - to wear silk due to itch they had.

Also, when silk is the length of four fingers or less; that is, its width is four fingers and less; there is no problem with this because the Prophet ﷺ made a concession for this. For example, if a person has a *Jubbah* (long outer garment open in front with wide sleeves) with its opening having some thread of silk or embroidery of silk, not exceeding four fingers, there is no blame in this.

Likewise, if the cloth is a mixture of silk and cotton or of silk and wool and the wool or cotton is greater, that is, more than the silk, then there is no problem. These are the three issues:

The fourth issue: When it is in war, that is, when two rows meet in battle; between the Muslims and the *Kuffar*, there is no blame that one puts on silk, because that will infuriate the *Kuffar* and everything that infuriates the *Kuffar* is desirable.

These four things are exempted:

The first: When it is due to a need like itching, and it should be worn next to the skin (i.e with another garment over it). The wisdom in this is clear.

The second: When it is four fingers and less.

The third: When it is mixed up and the larger obvious part is other than silk.

The fourth: In war, in order to infuriate the *Kuffar*.

In these four situations, there is no problem in wearing silk.

As for the second chapter: 'It is wearing the skin of leopard.'

The leopard is an animal that is well known. It is not permissible for one to wear a pelt from the skin of the panther. So also, it is not permissible to wear a pelt from the skin of animals of prey since another hadeeth alludes to. This is because the skins of animals of prey are *Najasah* (filth). Every animal of prey is *Najasah* (filth). The filthiest thereof is the dog, because the impurity of dog is really strong; nothing suffices it (of purification) except washing seven times, one of it with sand. As for what is other than it of animals of prey, they are filth, but their filth is not as strong (that is, as that of the dog).

Whatever the situation, the skin of the wolf, leopard and any other skins which are haram, like the skin of the lion for example, they are forbidden to wear. So also is lying on it because the Prophet ﷺ forbade this. Therefore, if you made it into a seat, to be sat upon, this would be unlawful.

As for the skin of the sheep, and the skin of those animals which slaughtering makes permissible (to eat), there is no problem for one to make it a mat. There also is no sin if it is worn because it is pure. Anything which is pure, there is no problem in using it.

As for the third chapter: It is about what one says when he wears a new cloth.

There is no doubt that one cannot bring to his soul benefit nor harm, except what Allah wills. There is no doubt that what we eat, drink and wear is from the favor of Allah, the Honored and Glorious is He, and that He is the One Who created it for us. Had Allah not made it easy, it would not have been easy to obtain. If Allah, the most High willed, money would have vanished from our hands and we would not be able to achieve anything. If Allah willed, He would make money present with us but we would not find anything to eat or wear or drink:

“Say (O Muhammad ﷺ) Tell me! If (all) your water were to sink away, who then can supply you with flowing (spring) water?”

Everything with us of blessing is from Allah and amongst this is clothing. If Allah favors you with a new cloth, shirt or trouser or cloak or *gutrah*, or *fanilah* and you wear it, say: ‘O Allah, praise be to You, You have clothed me with it,’ and you mention it by its name, for example: ‘O Allah, praise be to You, You have clothed me this shirt, You have clothed me this trouser, You have clothed me this *gutrah*, You have clothed me this cap, You have clothed me this wrapper, You have clothed me this *fanilah* and so on.’ Whatever you wear and is new, praise Allah for it and say: ‘O Allah, praise be to You have clothed me this, I ask You for its good and goodness for which it has been made, and I seek your protection from its evil and the evil for which it has been made.’

This (the cloth) could be a source of evil for you or fire might consume its edge and it ignite till it engulfs the entire garment and engulf you. There might even be on it poisonous things about which you are not aware. It may induce one to pride and tyranny over people. Or it could be a source of *fitnah* (tribulation) which is one of the worst for of evils and corruption. Such is the like of the dresses which some women specialize in making, similar to the dresses of western disbelieving women. The most important is that you say: ‘O Allah, I seek refuge with You from its evil and the evil for which it has been made.’ This is because it has been made and could be a

means to evil. So, these are four sentence: ‘O Allah, to You is Praise, You have clothed me this, I seek refuge with You from its evil and evil for which it has been made, I ask you of its good and goodness for which it has been made.’

Allah alone grants success.

The book of etiquettes of sleeping

Chapter 127

Hadeeth 814

عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَوَى إِلَى فِرَاشِهِ نَامَ عَلَى شِقِّهِ الْأَيْمَنِ، ثُمَّ قَالَ: «اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنَاجَا إِلَّا إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبَنِيِّكَ الَّذِي أَرْسَلْتَ». رواه البخاري .

Al-Bara' bin 'Azib رضي الله عنه reported: Whenever Messenger of Allah ﷺ went to bed, he would lie down on his right side and recite: “Allahumma aslamtu nafsi ilaika, wa wajjahtu wajhi ilaika, wa fawwadtu amri ilaika, wa 'alja'tu zahri ilaika, raghbatan wa rahbatan ilaika, la malja'a wa la manja illa ilaika. Amantu bikitabikal-ladhi anzalta, wa nabiyyikal-ladhi arsalta [O Allah! I have submitted myself to You, I have turned my face to You, committed my affairs to You, and depend on You for protection out of desire for You and out of fear of You (expecting Your reward and fearing Your punishment). There is no refuge and no place of

safety from You but with You. I believed in the Book You have revealed, and in the Prophet You have sent (i.e., Muhammad ﷺ).]" [Al-Bukhari]

Hadeeth 815

وَعَنْهُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «إِذَا أَتَيْتَ مَضْجَعَكَ فَتَوَضَّأْ وَضُوءَكَ لِلصَّلَاةِ، ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ الْأَيْمَنِ، وَقُلْ...» وَذَكَرَ نَحْوَهُ، وَفِيهِ: «وَأَجْعَلْهُنَّ آخِرَ مَا تَقُولُ». متفقٌ عَلَيْهِ .

Al-Bara' bin 'Azib ؓ reported: Messenger of Allah ﷺ directed me thus: "Whenever you go to bed, perform Wudu' as you do for Salat then (before sleeping) recite: 'O Allah! I have submitted myself to You, I have turned myself to You, committed my affairs to You and sought Your refuge for protection out of desire for You and fear of You (expecting Your reward and fearing Your punishment). There is no refuge and no place of safety from You but with You. I believe in the Book You have revealed and in the Prophet (ﷺ) You have sent.'" Messenger of Allah ﷺ added: "If anyone recites these words and dies during the night, he will die on the true Deen , and if he remains alive till the morning, he will obtain good. And make this supplication your last words (before sleeping)." [Al-Bukhari and Muslim]

The author – may Allah shower blessings on him – mentions this section about the manners of sleeping, sitting and the seated and other things one needs in his life in Riyaadus Saaliheen. This shows that this book is an all encompassing book which all Muslims are expected to read, understand and master.

The author then mentions the etiquettes of sleeping.

Sleep is a sign of Allah, the Mighty, which proves the perfection of His Might, Blessing and Wisdom. Allah – the most High - said:

﴿وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِّن فَضْلِهِ﴾ (٢٣)

“And among His Signs is the sleep that you take by night and by day, and your seeking of His Bounty.” (Ar-Rum: 23)

It is a blessing from Allah on His slaves as he takes rest in it after tiredness and prepares him for later activities. It thus benefits man in the past and in the future. It is also a complement to perfect the worldly life, as the world is deficient and is thus supplemented with sleep which is for rest. Although, it is also a deficiency from another perspective which is in regards to the Sustainer (of all of creation) which is Allah, the Honored and Glorious. Verily, Allah - the most High said:

﴿لَا تَأْخُذْهُ سِنَّةٌ وَلَا نَوْمٌ﴾ (٢٥٥)

“Neither slumber, nor sleep overtake Him.”

With His Perfect life, He does not need sleep or any other thing. He is The Self-Sustaining, The Praise Worthy – Honored and Glorious is He.

The life of human beings however, is deficient and thus need complementing. Of such complement is sleep. Sleeping signifies the fact that Allah takes the soul during sleep. However, it is not taken completely as would necessitate complete departure (from this world). This is why you will see a living person dead in reality, as he can not feel things around him, hear a word, see someone nor perceive an odor although the soul is not completely out of his body.

Allah - the most High - said:

﴿اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا﴾ (٤٢)

“It is Allah Who takes away the souls at the time of their death.” (Az-Zumar: 42)

This is the ultimate death,

‘And those that die not during their sleep.’

That is, those whose soul is not taken during sleep.

'He keeps those (souls) for which He has ordained death'

That is, the first (category).

'And sends the rest,'

That is, the sleeping soul.

"For a term appointed."

This is because all things are with Allah, in measures and an appointed time. All His actions, Honored and Glorious is He, are with ultimate certain wisdom.

This sleep is a sign of Allah - Honored and Glorious is He, It comes to a group of people, for example, in their room, terrace or in the parks. They will sleep as if they are corpses, feeling nothing and Allah, Honored and Glorious is He, will later raise the group. Allah - the most High - said:

﴿وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦٠﴾﴾

It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then He raises (wakes) you up again that a term appointed (your life period) be fulfilled, then in the end unto Him will be your return. Then He will inform you what you used to do." (Al-Anam: 60)

Mankind could also consider another reflection from sleep; that is, resurrection after death. This is because the One Who is capable of returning souls, such that mankind wakes up for worldly activities, is well capable of resurrecting the dead from their graves, as He is Able to do all things.

Among the etiquettes of sleeping is to sleep on the right side. This is the practice and commandment of the Prophet ﷺ. Al-Baraa bin 'Aazib - may Allah be pleased with them both - narrated that the Prophet ﷺ does sleep on his right side. The Prophet ﷺ also instructed Al-Baraa - may Allah be pleased with him - to sleep on his right side. This

is the preferable thing, whether the *Qiblah* is at your front or rear, at your left or right. Sleeping with the right side is the essence for the Prophet's command.

Some people are accustomed to sleeping with the left side and should they sleep with the right side, they may not be able to sleep. Such a person will have to revert himself (to the Sunnah) as the issue is not a mild one. It is established in the command and the practice of the Prophet ﷺ. So, when you sleep on the right side, you will consider yourself following the Messenger ﷺ as he does sleep on his right side, and as an adherent to his commandment in that respect. So, revert and struggle against yourself for one or two days or a week until you will be able to sleep in adherence to the Prophet's *Sunnah* ﷺ.

It also part of *Sunnah* – if possible - to place the right palm beneath the right cheek. This is established in the Prophet's practice ﷺ. If this is easy for you, it is preferable and if it is not easy, it is not as emphatic as the case is with sleeping on the right side.

Also amongst this (etiquette of sleeping) is to recite the *Adkar* (word of remembrance of Allah) as the Prophet ﷺ said and commanded it: '*Allahumma aslamtu nafsi ilaika, wa wajahtu wajhi ilaika, wa fawadtu amri ilaika, wa alja'tu zhari ilaika, raghbatan wa rahbatan ilaika, la malja wa la manja minka illa ilaika, aamantu bi kitabika alladhi anzalta, wa nabiyyika alladhi arsalta* (meaning: O Allah, I have submitted my soul to You, I have turned my face onto You, I have committed my affairs to You and depend on You for protection out of hope in You and out of fear of You (expecting your reward and fearing your punishment). There is no sanctuary and safe haven from You but with You. I believe in the Book You have revealed and in the Prophet You have sent (that is, Muhammad ﷺ). And make it the last of what you say, that is, after other adhkar the like of: '*Allahumma bika wada'tu janbi wa bika arfa'uhu, in amsakta nafsi faghfir laha warhamha, wa in arsaltaha fahfazhha bima tafazh bihi 'ibadaka As-Saaliheen* – (meaning: O Allah! With Your Name I lay my side and with Your Name I will raise it. If you withhold my soul, forgive it and bless it and if you release it, protect it with that which you protect you

righteous slaves with,)⁽¹⁾ and such other statements.

In essence, make this Remembrance of Al-Baraa bin 'Aazib the last thing you say. The Prophet ﷺ commanded Al-Baraa to repeat this Remembrance to him and he did so saying: '*wa bi rasulika alladhi arsalta* (and in your Messenger you have sent).' The Prophet ﷺ thereupon said: 'No! Say: '*wa nabiyyika alladhi arsalta*' (and in your Prophet you have sent),' and do not say: '*wa bi rasulika alladhi arsalta*' (and in your Messenger)?'

The people of knowledge said: 'This is because the word 'Messenger' is used for both the human Messenger and the angel Messenger. Jibrael ﷺ is the angel Messenger, as Allah – the most High - said:

﴿إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿٢٠﴾﴾

"Verily, this is the Word (this Qur'an brought by) a most honorable Messenger [Jibrael (Gabriel), from Allah to the Prophet Muhammad (Peace be upon him)]. Owner of power, and high rank with (Allah) the Lord of the Throne." (Takwir: 19, 20)

'The Prophet,' only refers to human Prophet. So, when you say: 'Your Prophet whom you have sent,' you are bearing witness to the Messengership and Prophethood of the Prophet ﷺ. This wording is preferable to your statement: 'and with your Messenger which you have sent.' This is because if you say: 'and with your Messenger which you have sent,' you could be referring to Jibrael as he is the Messenger whom Allah sends to the Prophets with revelation. So say: 'Your Prophet whom you have sent.'

You are thus expected to memorize this Remembrance, say it when you lie on your beds and make it the last thing you say in adherence to the command, guidance and the *Sunnah* of the Prophet ﷺ. This is one of the etiquettes of sleeping.

Out of Allah's Wisdom and Mercy, you will hardly find a human

1 Reported by Al-Bukhaari in Book of Supplications, Chapter on Seeking Refuge and Recitation before Sleep, no.6320, and Muslim in the Book of Remembrance and Supplication, Chapter on What to Say When Going to Sleep or Retiring to Bed.

action except that there is a Remembrance attached to it; dressing, eating, drinking, sleeping and even sexual intercourse; all these have words of Remembrance. Every action has some words of Remembrance. This is in order that man is not heedless of the remembrance of Allah. It allows him to remember Allah in his heart and on his tongue always. This is a favor of Allah which we beseech Him to endow us with gratefulness for assist us upon.

Hadeeth 816

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي مِنَ اللَّيْلِ إِحْدَى عَشْرَةَ رَكْعَةً، فَإِذَا طَلَعَ الْفَجْرُ صَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ اضْطَجَعَ عَلَى شِقِّهِ الْأَيْمَنِ حَتَّى يَجِيءَ الْمُؤَذِّنُ فَيُؤَذِّنُهُ. مَتَّفَقٌ عَلَيْهِ .

Aishah ؓ reported: The Prophet ﷺ used to offer eleven Rak'ah of optional Salat (prayers) in the latter part of night. When it was about dawn, he would offer two short Rak'ah and then would lie down on his right side till the Mu'adhdhin (one who calls for prayer) would come to inform him that the congregation had gathered (for prayer). [Al-Bukhari and Muslim]

Hadeeth 817

وَعَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ وَضَعَ يَدَهُ تَحْتَ خَدِّهِ، ثُمَّ يَقُولُ: «اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا» وَإِذَا اسْتَيْقَظَ قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ». رَوَاهُ الْبُخَارِيُّ .

Hudhaifah ؓ reported: Whenever the Prophet ﷺ lay down for sleep at night, he would place his (right) hand under his (right) cheek and supplicate: “ Bismika Allahumma amutu wa ahya [O Allah, with Your Name will I die and live (wake up)].” And when he woke up, he would supplicate: “ Al-hamdu lillahil-ladhi ahyaana ba'da ma amatana, wa ilaihin-nushur (All praise is due to Allah, Who has brought us back to life after He has caused us to die, and to Him is the return).” [Al-Bukhari]

Commentary

About these hadeeths regarding the etiquettes of sleeping which Imam An-Nawawee – may Allah shower blessings on him – mentioned in the Book Riyaadus Saaliheen, we have mentioned earlier that the Prophet ﷺ ordered Al-Bara bin 'Aazib - may Allah be pleased with him - to sleep lying on his right side saying: ‘O Allah I have submitted my soul to You, I have turned my face onto You, I have committed my affairs to You and depend on You for protection,’ to the end of the hadeeth and we explained that the preferable thing and the *Sunnah* is for one to sleep with the right side.

It is learnt from the hadeeth of Hudhayfah - may Allah be pleased with him - that one is expected to put his palm under his cheek. It is known that the right hand will be on the right cheek. This is not by way of compulsion but is preferred. If this is easy for you, do it and if not, you are at liberty. Praise be to Allah.

The Prophet ﷺ used to put his hand under his cheek saying: ‘Bismika Allahumma amuutu wa ahya' (meaning: O Allah! With Your Name I die and live.)’ Meaning, I die and live by Allah's will. What is referred to as death here – and Allah knows best - is the death of sleep, because sleep is also referred to as death or it means the major death which is the departure of the soul from the body. The case will then be as Allah said:

﴿قُلْ إِنْ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ﴾ (112)

“Say (O Muhammad ﷺ): “Verily, my Salat (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the ‘Alamîn (mankind, Jinns and all that exists).” (Al-Anam: 162)

So, when he wakes up he says: ‘Alhamdu lillaahi alladhi ahyaaana ba’da ma amatana wa ilaihin an-nushur (meaning: Praise be to Allah Who has brought us back to life after He has caused us to die, and to Him is the return.)’ This supports the fact that what is referred to as death in his saying: ‘O Allah! With Your Name I die and live,’ is the death of sleeping, that is, the minor death.

Concerning the hadeeth of A’ishah - may Allah be pleased with her - she relates that the Prophet used to offer eleven rakats in the night. This is the maximum, either eleven or thirteen rak’ats. He ﷺ would sometimes reduce therefrom as his vigor allows him. Thereafter, when the dawn appears he would offer two light rak’ats of prayer – the *Sunnah* of dawn. The *Sunnah* is to make them light. He recites in the first (Rakat):

﴿قُلْ يٰٓأَيُّهَا الْكَافِرُونَ﴾

“Say (O Muhammad ﷺ to these Mushrikum and Kafirun): “OAl-Kâfirûn (disbelievers in Allah, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Ressurrection and in Al-Qadar, etc)!” (Al-Kafirun 109)

And

﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾

“Say (O Muhammad [Peace be upon him]): “He is Allah, (the) One.” (Al-Akhlâs: 1)

Or he recites in the first Rakat:

﴿قُولُوا ءَامَنَّا بِاللّٰهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَيْكَ إِنْزَاهُمْ وَأَسْمِعِلْ وَأَسْمِعِ وَيَعْقُوبَ وَالْأَسْبَاطَ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ

مُسْلِمُونَ ﴿١٣﴾﴾

"Say (O Muslims), "We believe in Allah and that which has been sent down to us and that which has been sent down to Ibrahim (Abraham), Isma'il (Ishmael), Ishaque (Isaac), Ya'qub (Jacob), and to Al-Asbat [the twelve sons of Ya'qub (Jacob)], and that which has been given to Musa (Moses) and Iesa (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islam)."

(Al-Baqarah 2: 136)

And in the second Rakat He would recite:

﴿قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ سَوَآءٍ بَيْنَنَا وَبَيْنَكُمْ﴾

"Say (O Muhammad ﷺ): "O people of the Scripture (Jews and Christians): Come to a word that is just between us and you."

(Al-Imran 3:64)

In essence, he is to make it light by making the bowing, prostration, standing and sitting light. However, it should not affect the tranquility as this vitiates the prayer. He ﷺ thereafter, reclines on his right side after offering the *Sunnah* of dawn, until the call (adhan) will be made for prayer. That is, until he will be notified about the time of *Iqamah* (call to establish prayer). He will then go out to pray. There are lessons derivable from this hadeeth:

1. It is a blessing of Allah, Honored and Glorious is He, that He enabled us, to be informed about that which the Prophet ﷺ used to do in privacy at night through his wives - may Allah be pleased with them. This is one of the wisdoms behind polygamy as practiced by the Prophet ﷺ. He died while having nine wives. One of the advantages of this is that each of the wives will come up with a *Sunnah* exclusive to her and not witnessed by other than her.

2. That the Prophet ﷺ used to offer eleven raka'ats of prayer at night. He used to lengthen the standing and he begins it at midnight. He starts sometimes after this in accordance with his level of vigor. Whenever he stands (for prayer) at night, he sleeps at the end of the night, as A'ishah related in another hadeeth. At other instances, he offers the prayer till dawn if he starts later. When the dawn appears,

he offers two rak'ats and then lies on his right side.

3. That it is *Sunnah*, to lighten the two rak'ats as the Prophet ﷺ does. It also entails the fact that it is better for the Imam to get to the mosque, just at the time when the *Salat* will be established and that he offers his supererogatory prayers in the house as the Prophet ﷺ does. But for the followers, they are to get to the mosque aforesaid. As for the Imam, since he is to be awaited and not to await anyone, it is *Sunnah* that he waits in his house, so that he offers the legal supererogatory prayers and then comes out.

4. That lying on the right side after the *Sunnah* prayer of the dawn is preferable for he who offers his supererogatory prayers at home as the Prophet ﷺ does.

Scholars differ concerning the ruling of this lying down; some of them say it is *Sunnah* in all situations. Some of them say it will be *Sunnah* only when the person had observed his prayers at the end of the night, as he lies down to give his body some rests. Some of them went to the extreme, such that some scholars make it a condition for *Fajr* (dawn) prayer; they say: whoever do not lie down after the *Sunnah* of *Fajr* has no *Salat*. Although this position is anomalous, we only mentioned it in order to show you that some scholars do maintain positions that are far from the truth.

The correct position is that it is a *Sunnah* for he who observed a lengthy *Tahajjud* (night prayer). With respect to the Imam, it is clear that he would lie down until the call is made to prayer. But for the followers, should he lie down, the prayer may be established and would miss some parts of it without knowing. This is because the follower is to expect not to be expected. The Imam is the one people would expect. So, when he lies down after the *Sunnah* of *Fajr* in his house, it will be *Sunnah* if he is among those who strive in *Tahajjud*, but for the one who will not wake for *Tahajjud* except late in the night or the one who wakes up only at the call to prayer of *Fajr*, he needs not lie after the *Sunnah* of *Fajr*.

Allah alone grants success.

Hadeeth 818

وَعَنْ يَعِيشَ بْنِ طَخْفَةَ الْغِفَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ أَبِي: بَيْنَمَا أَنَا مُضْطَجِعٌ فِي الْمَسْجِدِ عَلَى بَطْنِي إِذَا رَجُلٌ يُحَرِّكُنِي بِرِجْلِهِ فَقَالَ: «إِنَّ هَذِهِ ضِجْعَةٌ يُبْغِضُهَا اللَّهُ» قَالَ: فَتَنَظَرْتُ، فَإِذَا رَسُولُ اللَّهِ ﷺ. رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ.

Ya'ish bin Tikhfah Al-Ghifari رضي الله عنه reported: My father said: I was lying down on my belly in the mosque when someone shook me with his foot and said, "Lying down this way is disapproved by Allah." I looked up and saw that it was Messenger of Allah ﷺ. [Abu Dawud]

Hadeeth 819

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَنْ قَعَدَ مَقْعَدًا لَمْ يَذْكُرِ اللَّهَ تَعَالَى فِيهِ، كَانَتْ عَلَيْهِ مِنَ اللَّهِ تَعَالَى تِرَةٌ، وَمَنْ اضْطَجَعَ مَضْجَعًا لَا يَذْكُرُ اللَّهَ تَعَالَى فِيهِ، كَانَتْ عَلَيْهِ مِنَ اللَّهِ تِرَةٌ». رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ حَسَنٍ.

Abu Hurairah رضي الله عنه reported: Messenger of Allah ﷺ said, "Whoever sits in a place where he does not remember Allah, he will suffer loss and incur displeasure of Allah; and whoever lies down (to sleep) in a place where he does not remember Allah, he will suffer sorrow and incur displeasure of Allah." [Abu Dawud]

Commentary

In these remaining hadeeths found in the Chapter on the

etiquettes of sleeping and lying down, the author mentioned the hadeeth of Ya'ish bin Tikhfah Al-Ghifaree who narrated: "My father narrated to me that he was lying down on his belly in the mosque when someone shook me with his foot and saying: 'Lying down this way is hated by Allah.' He said: 'I looked up and found it was the Messenger of Allah ﷺ'."

It is evident from this hadeeth that it is not proper to sleep on one's belly, especially where people frequently parade, as it is disgusting that they see one in this kind of posture. However, if one suffers an ailment in his belly and he wishes to lie in this posture as it is more convenient for him, there is no sin in this, as this is a case of necessity. It is also evident here that it is allowed to shake someone with one's leg as the Prophet did despite the fact that he ﷺ is the most humble person. This is not considered an act of conceit, except if the person intends conceit thereby, this will thus be another case entirely. But by mere shaking someone with your leg, this is not considered an act of conceit. However, one has to consider situations; if you fear that the person you want to shake with your leg may consider it disrespect and disregard to him, do not do it. This is because the permissible may become impermissible when it entails offense.

He then mentioned the hadeeth concerning the one who sits in a sitting or lies down somewhere upon his side, without remembering Allah. He will suffer sorrow and will incur loss from Allah. 'Tirrah' (as in the wording of the hadeeth) means: loss. So, when you are in a sitting where you remember Allah not, this is a loss as you gain nothing therefrom.

It is also evident here that one should remember Allah much; sitting, standing, and while lying on your sides. The same way, when you lie on your side without remembering Allah, you will incur loss from Allah in this. So, remember Allah always and be like those concerning whom Allah said:

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ﴾ (١١) الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ (١٢)

“Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. Those who remember Allah (always, and in prayers) standing, sitting, and lying down on their sides.”(Al-Imran: 190, 191)

Also, so that you will become an adherent to the saying of Allah - the most High:

“O you who believe! Remember Allah with much remembrance. And glorify His Praises morning and afternoon [the early morning (Fajr) and 'Asr prayers].”⁽¹⁾

May Allah assist us upon His remembrance, thankfulness and perfection of His worship.

Chapter 128

Hadeeth 820

عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ مُسْتَلْقِيًا فِي الْمَسْجِدِ، وَاضِعًا إِحْدَى رِجْلَيْهِ عَلَى الْأُخْرَى. مَتَّفَقٌ عَلَيْهِ .

'Abdullah bin Zaid ؓ reported: I saw Messenger of Allah ﷺ lying down on his back in the mosque, placing one leg on the other. [Al-Bukhari and Muslim]

Hadeeth 821

وَعَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا

1 Qur'an 3 verses 41 - 42

صَلَّى الْفَجْرَ تَرَعَّعَ فِي مَجْلِسِهِ حَتَّى تَطْلُعَ الشَّمْسُ حَسَنَاءَ.
حَدِيثٌ صَحِيحٌ، رَوَاهُ أَبُو دَاوُدَ وَغَيْرُهُ بِأَسَانِيدٍ صَحِيحَةٍ.

Jabir bin Samurah ؓ reported: After the Fajr (dawn) prayer the Prophet ﷺ used to sit crossed legged in the same place in which he had prayed till the sun shone brightly. [Abu Dawud]

Hadeeth 822

وَعَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ
يَفْنَاءِ الْكَعْبَةِ مُحْتَبِيًا هَكَذَا. وَوَصَفَ يَدَيْهِ الْاِحْتِبَاءَ، وَهُوَ
الْقُرْفَصَاءُ. رَوَاهُ الْبُخَارِيُّ .

Ibn 'Umar ؓ reported: I saw Messenger of Allah ﷺ sitting in the compound of the Holy Ka'bah, with the thighs against the stomach and arms around his legs. [Al-Bukhari]

Hadeeth 823

وَعَنْ قَيْلَةَ بِنْتِ مَخْرَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: رَأَيْتُ النَّبِيَّ ﷺ
وَهُوَ قَاعِدٌ الْقُرْفَصَاءَ، فَلَمَّا رَأَيْتُ رَسُولَ اللَّهِ ﷺ الْمُتَخَشَّعَ فِي
الْجُلْسَةِ أُرْعِدْتُ مِنَ الْفَرَقِ. رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ .

Qailah bint Makhramah ؓ reported: I saw the Prophet ﷺ seated with his arms enfolding his legs; and when I saw him in such a state of humble guise I trembled with fear due to the awe (he showed in that posture). [At-Tirmidhi]

Hadeeth 824

وَعَنِ الشَّرِيدِ بْنِ سُوَيْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَرَّ بِي رَسُولُ اللَّهِ ﷺ وَأَنَا جَالِسٌ هَكَذَا، وَقَدْ وَضَعْتُ يَدَيَّ الْيُسْرَى خَلْفَ ظَهْرِي، وَاتَّكَأْتُ عَلَى أَلْيَةِ يَدِي فَقَالَ: «أَتَقْعُدُ قَعْدَةَ الْمَغْضُوبِ عَلَيْهِمْ؟!». رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ.

Ash-Sharid bin Suwaid ؓ reported: Messenger of Allah ﷺ passed by me when I was sitting with my left hand behind my back and leaning on my palm. On seeing me in this posture he said, "Do you sit like those upon whom the Wrath of Allah has descended?" [Abu Dawud]

Commentary

Concerning this chapter, which Imam An-Nawawee – may Allah shower blessings on him – mentioned in explaining the manners of lying on one's back; we have earlier mentioned that it is preferable that one sleeps on his right side and that it not proper to sleep on the belly, except due to necessity. We are then left with sleeping on one's back which is normal provided that one can be sure of not exposing the nudity. Should he be afraid of exposing the nudity, as in, when he raises his leg while there are no trousers on him, such is not allowed. However, if he is sure of the impossibility of nudity exposure, there is nothing wrong with that.

There remains the forth issue, that is, sleeping on the left side. There is nothing wrong with this too. Thus, there is nothing wrong with sleeping on the left side and on the back. It is preferable to sleep on the right side. Lying on one's belly, prostrate, is not allowed except under necessity.

Concerning sitting postures, all sitting posture are normal; it

is normal to sit cross-legged or squat as the Prophet ﷺ sat in these manners. No sitting posture is discouraged except that which the Prophet referred to as the sitting of those who Allah is angered with. This is by putting ones left hand behind himself while placing his palm on the ground such that he leans on it. This sitting was regarded by the Prophet ﷺ as the sitting of those with whom Allah is angered.

However, if he positions both hands at his back and leans on them together at the same time, or he leans on his right hand, there is nothing wrong with these. The only exception is that which the Prophet described as the sitting of those with whom Allah is angered, which is, putting his left hand behind himself while placing his palm on the ground such that he leans on it. This is the sitting position which the Prophet ﷺ referred to as the sitting of those who Allah is angered with.

Allah alone grants success.

Chapter 129: chapter on etiquettes of attending gatherings and sitting with companions.

Hadeeth 825

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَقِيمَنَّ أَحَدُكُمْ رَجُلًا مِنْ مَجْلِسِهِ ثُمَّ يَجْلِسُ فِيهِ، وَلَكِنْ تَوَسَّعُوا وَتَفَسَّحُوا» وَكَانَ ابْنُ عُمَرَ إِذَا قَامَ لَهُ رَجُلٌ مِنْ مَجْلِسِهِ لَمْ يَجْلِسْ فِيهِ. مُتَّفَقٌ عَلَيْهِ.

Ibn 'Umar ؓ reported: Messenger of Allah ﷺ said, "Do not ask someone to give up his seat in order to take it, but make accommodation wide and sit at ease." It was Ibn 'Umar's habit